EDITOR
Grant Rich

ASSOCIATE EDITORS
Harold Takooshian
Richard Velayo

Official Bulletin of the Division of International Psychology [Division 52 of the American Psychological Association]
http://div52.org
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Submission Guidelines for Research Articles
International Psychology Bulletin

Research article submissions: The IPB publishes peer-reviewed research articles that deal with issues related to international psychology. The review process takes approximately two months. The manuscripts can be up to 3,000 words (negotiable) and should be submitted to Dr. Grant J. Rich at optimalex@aol.com. The manuscript must be written in APA style described in the Publication Manual of the American Psychological Association, 6th Edition. Please submit it as a Microsoft Word document, not as a pdf file.

Specifically, please pay attention to the following:
• Use Times New Roman font if possible.
• Please do not use electronic style sheets, forced section breaks, or automatic footnotes.
• On the first page of the manuscript, include the title of the manuscript and names and affiliation of the authors.
• On this page, you should also indicate the contact person, e-mail address, and phone number.
• Please make sure that authors’ names or any identifying information is not included in the manuscript, with the exception of the title page.
• Avoid figures if possible.
• Cite your sources within the manuscript based on the APA style.
• List your references at the end of the paper based on the APA style.
• Present tables at the end of the manuscript, after references, each on a separate page.

To learn more about the APA style, refer to http://www.apastyle.org. If you do not have access to the APA publication manual, you may want to get a recent journal article published by one of the APA journals and try to familiarize yourself with the APA style through this method.

To submit manuscripts to the Division’s new peer-reviewed quarterly journal, International Perspectives in Psychology: Research, Practice, & Consultation, contact Editor Judith Gibbons at gibbonsjl@slu.edu.
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Submission Deadlines

International Psychology Bulletin
Grant J. Rich, Editor, optimalex@aol.com

For smaller articles (op-ed, comments, suggestions, etc.), submit up to 200 words. Longer articles (e.g., Division reports) can be up to 3,000 words (negotiable) and should be submitted to the appropriate section editor.

- Book Reviews, Current Issues Around the Globe, Division 52 News, International Employment Opportunities, and Peer-Reviewed Research Articles: Grant J. Rich optimalex@aol.com
- Student Column: Valerie Wai-Yee Jackson vjackson@alliant.edu
- Teaching International Psychology: Gloria Grenwald grenwald@webster.edu

Submission Deadlines:

- Spring issue March 31st
- Summer issue June 30th
- Fall issue September 15th
- Winter issue December 15th

Issues typically will be published about 4 weeks after the deadline.
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Message From The President

Building More Bridges

Mercedes A. McCormick, Ph.D.
2013 President, APA Division 52
mmccormick2@pace.edu or mampsyyoga@aol.com

In the Spring issue of IPB, I discussed my leadership role as the 2013 President of Division 52. I emphasized the implementation of 2013 initiative activities to build collegial relationships with the Div. 52 Executive Committee, Chairs of Committees, and their committee members, students, and general membership.

In that IPB issue, my presidential message focused on two significant priorities. These priorities were: (1) Building Bridges with Psi Chi, the International Honor Society of Psychology and other like-minded institutions and organizations; and (2) How does International Psychology define itself in the second decade of the 21st century? These priorities are intertwined. As the initiative to Build Bridges is implemented, the outcome of such efforts will give grist to the mill to sharpen the meaning of International Psychology in the 21st century.

In this summer issue of IPB, my presidential message will continue to discuss my priorities to advance the presidential initiative regarding Building Bridges, and to inspire thinking about the meaning of Div. 52—International Psychology in the 21st century. Thus, let me begin!

In April 2013, I was invited to be a discussant on the Symposium: International Immersion Experiences in Higher Education: Research Results at the Western Psychological Association April 25–28 held in Reno, Nevada. Here I learned about international immersion experiences that provide unique personal and professional development opportunities. Research outcomes were presented about the development of cultural competencies, appreciation of cultural diversity, awareness of global issues, heightened flexibility, and expanded notions of community. Papers highlighted participant experiences and associative factors including pre-departure expectations, attitudes, self-efficacy, and post-experience debriefing and extension activities. Presenters’ experiences in Asian cultures—Northern Thailand, Vietnam, and South Korea—were shared about students’ study abroad programs, international internships, and global learning development for students.

In June 2013, I was invited to give Opening Remarks as 2013 APA Div. 52 President and Psi Chi Vice President of the Eastern Region at The International Conference—Life Design and Career Counseling Building Hope and Resilience on June 20 to 22 at the University of Padova, Italy. In addition, I was invited to present a paper on Building Hope and Resilience in Students to Pursue a Career in International Psychology at this conference. The purpose of this presentation was to illuminate the positive concepts of hope and resilience in relationship to a student’s motivation to pursue a career in international psychology. A discussion ensued that spoke about the value of co-curricular activities that include experiential learning activities. These activities often provide the student with experiences that build character strengths of confidence, self-efficacy, and a sense of well-being. Such character strengths have the potential to foster hope and resilience in students to pursue a career in international psychology.

The University of Padova Psychology Department has applied to open a Psi Chi Chapter. I consulted with the University of Padova Chapter Advisor, Laura Nota, about completing the application process. The process is in the final phase. The outcome is that a Psi Chi induction ceremony is being planned during the 2013 Fall semester. This ceremony will celebrate the opening of the Psi Chi International Chapter at the University of Padova and will welcome psychology student applicants into the Psi Chi International Honor Society.

Overall the Padova Conference provided me the opportunity to be immersed in the Italian culture, network with international professionals, faculty, and students, and spread the word about APA Division 52 International Psychology. It was enriching to learn from international professionals from Brazil, Ireland, Israel, Pakistan, and more who spoke about the value of hope and resilience in students’ career development. The closing presentation described the difference in career choice and career opportunities from the 20th to the 21st century. This presentation emphasized that no traditional career plan exists today to find employment as the job market has changed in the 21st century. Now in 21st century, the individual needs to find one’s personal road about career development and finding employment.

Overall these international and national conference professional experiences show that the 2013 presidential priorities regarding Building Bridges with Psi Chi International are being met in developing Psi Chi International Chapters and spreading information about international immersion experiences, study abroad programs, international internships, the benefits of co-curricular activities, and experiential learning activities. Such priority gives information that a stronger definition about international psychology in the 21st century is evolving.

Soon many of us will meet at the 2013 APA Convention in Honolulu, Hawaii. The D52 Executive Committee meeting will be held on Tuesday, July 30 from 3:00 to 5:50 p.m. in the Hilton Hawaiian Village Beach Resort, Honolulu Suite I. Div. 52’s dinner is being planned for the evening after the Div. 52 Executive Committee. Details will be provided at the meeting. Div. 52’s Hospitality Suite will also be held in the Hilton Hawaiian Village Beach Resort, Honolulu Suite I. The Hospitality Suite opens on Wednesday, July 31 at 4:00 p.m. with the Korean Psychology Network Board Meeting. Please refer to the detailed International Psychology Conference program for more information.
2013 Convention Program and International Psychology Hospitality Suite program in this IPB issue.

I personally want to thank Robyn Kurasaki for developing and organizing the Div. 52 APA Convention program and Kim Kassay for her organization skills in forming an interesting Div. 52 Hospitality Suite. I invite all to participate in Div. 52 APA programing and hospitality suite events. I look forward to meeting you at APA and learning about your international psychology endeavors and ideas for future projects. See you in Hawaii. Safe travels to all—Aloha!

**A Taste of the Real Hawaii**

**na Mau ke Ea o ka Aina i ka Pono**

“The life of the land is perpetuated in righteousness.”

Please join the members of APA Division 35’s Section 6: Indigenous Women for:

“A Taste of the Real Hawaii”

Experience authentic Hawaiian sights, sounds, food and cultural experts sharing their talents, knowledge, and true aloha spirit in the way that Hawaiians have celebrated community for centuries. Located on the island’s Windward side, come and get a glimpse of Oahu’s real beauty, the landscape, culture, and people.

A cultural enrichment event not to be missed, experience presentations highlighting the traditional wisdom, values, and strength-based community programs that are helping to create social change for Native Hawaiians and their communities.

Ticket prices also include round trip transportation from the Hilton Hawaiian Village (APA convention hotel), a buffet style hau‘ula diner and authentic Hawaiian entertainment. We hope you will join us for an unforgettable, unprecedented evening.

**Date:** Wednesday, July 31, 2013  
**Time:** 4 p.m. – 9 p.m.  
**Place:** Kualoa Ranch House  
51-660 Kamehameha Hwy, Kaneohe, HI 96740  

Purchase online tickets at: http://alturl.com/wgmi3

**Early Bird Ticket:** $40.00  
After July 15th: $50.00  
**Students/Children:** $25.00

A portion of the proceeds to benefit select Native Hawaiian serving non-profit organizations.  
Tickets are NOT tax deductible.  
Scan the QR code to purchase tickets - PayPal and major credit cards accepted.
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<tr>
<td>8:00</td>
<td>Symposium: Bridging Science to Practice—International Data &amp; Considerations in Conducting Research in Schools</td>
<td>Symposium: Building Bridges Between Division 52 &amp; Psi Chi to Promote Student Excellence &amp; Leadership</td>
<td>Presidential Address: [Mercedes McCormick] Hilton Hawaiian Village Beach Resort Honolulu Suite I</td>
<td>Symposium: Is an Active Therapy Equally Acceptable &amp; Effective Across Cultures? A Global Study of REBT/CBT</td>
<td>Conversation Hour: Guidelines for International Accreditation Teams to Facilitate High-Quality Graduate Programs</td>
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<td>9:00</td>
<td>Symposium: Toward LGBT—Affirmative Psychology in Asia—Attitudes, Mental Health Issues, &amp; Capacity Building</td>
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<td>10:00</td>
<td>Symposium: Crime Against Humanity—Gender Violence &amp; Human Rights</td>
<td>Symposium: Ethical Issues Asian Psychologists Encounter —Self-Reports From Japan, South Korea, &amp; Taiwan</td>
<td>Poster Session: Taking Psychology Global—II</td>
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<td>11:00</td>
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**Tuesday, July 30, 2013 [3:00–5:50 p.m.] Executive Committee Meeting: Hilton Hawaiian Village Beach Resort, Honolulu Suite I**
### Division 52 – International Psychology 2013 APA Convention Program

**Honolulu, Hawaii**

**Tuesday July 30 – Sunday August 4**

**Tuesday, July 30, 2013 [3:00–5:50 p.m.] Executive Committee Meeting: Hilton Hawaiian Village Beach Resort, Honolulu Suite I**

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<td>12:00 – 12:50</td>
<td>Symposium: Cultural Competency in Mental Health for Migrant Groups—Generalizability of Findings From Micronesian Populations Convention Center Room 309</td>
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<td>Div. 52 Business Meeting: Hilton Hawaiian Village Beach Resort Honolulu Suite III</td>
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<td>1:00 – 1:50</td>
<td>Poster Session: Taking Psychology Global—I Convention Center Kamehameha Exhibit Hall</td>
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*For questions, please e-mail Robyn Kurasaki, PsyD at rkurasaki@gmail.com or Kimberly Kassay, PsyD at kkassay29@gmail.com*
## Division 52 – International Psychology Hospitality Suite Program
### 2013 APA Convention Hilton Hawaiian Village Beach Resort Honolulu

*Note: Division 52 events in italics are not held in the hospitality suite; locations noted below*

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<td>July 31</td>
<td>August 1</td>
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<td>August 4</td>
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<td>8:00 a.m.</td>
<td>Conversation Hour: The Effects of Mindfulness Meditation on Maladjusted Military Soldiers in Korea (Choi, Kim, Lee, Kim, Kim) &amp; Trauma and Treatment in South East Asian Victims of Sex Trafficking (Hu)</td>
<td>Conversation Hour: Global Applications of Prevention Psychology (Israelashvili, Yoo, Tuicomepee, Romano) &amp; Positive Emotions, Health, and Wellbeing (Mohan, Kakkar, Sehgal)</td>
<td>Presidential Breakfast – Mercedes McCormick Asian Psychological Associations/ Professional Groups</td>
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<td>9:00 a.m.</td>
<td>9:00 Presentation: Publishing with Division 52: International Perspectives in Psychology &amp; International Psychology Bulletin (Gibbons, Takooshian, Rich, Gielen, Johnson, Giardino, Black)</td>
<td>Presidential Address: Mercedes McCormick Hilton Hawaiian Village Beach Resort Honolulu Suite I</td>
<td>Information Age Publishing – Senel Poyrazli, Harold Takooshian, Uwe Gielen</td>
<td>Division 52 Fellows Meeting – Harold Takooshian</td>
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<td>10:00 a.m.</td>
<td>Continuation of Symposium Conversation on International LGBT Issues – Ron Schittler</td>
<td>Presentation: The Global Obama – Uwe Gielen</td>
<td>Italian-American Psychology Assembly (IAPA) Meeting &amp; Social Hour – Bernardo Carducci</td>
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<td>11:00 a.m.</td>
<td>Mentoring Committee Meeting – Nancy Russo</td>
<td>Conversation Hour: South Korean University Students’ Concepts of Work and Attitudes Toward Work-Family Balance (Hwang, Yoon, Yeo, Lim, Kim, Kim, Ha, Kang, Im, Choi) &amp; Challenging Lives of Immigrants and Aliens in the US (Kemmochi)</td>
<td>Book Talk: Neurophenomenology and Its Applications to Psychology - Susan Gordon</td>
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### Division 52 – International Psychology Hospitality Suite Program

#### 2013 APA Convention Hilton Hawaiian Village Beach Resort Honolulu

*Note: Division 52 events in italics are not held in the hospitality suite; locations noted below*

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<tr>
<td>12:00 p.m.</td>
<td>Student Committee Meeting – Laura Reid Marks and Valerie Wai-Yee Jackson</td>
<td>Disaster, Violence, &amp; Mass Trauma Prevention Committee Meeting – Ani Kalayjian</td>
<td>Division 52 Business Meeting: <em>Hilton Hawaiian Village Beach Resort Honolulu Suite III</em></td>
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<tr>
<td>1:00 p.m.</td>
<td>Mentoring, Early Career Psychologists, &amp; Student Committees Collaboration Hour – Nancy Russo, Suzana Adams, Laura Reid Marks</td>
<td>Division 39 Event</td>
<td>Early Career Psychologists Committee Meeting – Suzana Adams</td>
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<tr>
<td>2:00 p.m.</td>
<td>Reception for International Visitors - Co-listed with APA Committee for International Relations <em>Hawaiian Hilton Village Beach Resort, Coral Ballroom II</em></td>
<td>International Committee for Women (ICfW) Joint Meeting with Div. 35 – Sayaka Machizawa</td>
<td>Psi Chi Conversation Hour: <em>International Faculty Q&amp;A About Applying for a Psi Chi Chapter – Martha Zlokovich</em></td>
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<tr>
<td>3:00 p.m.</td>
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<td>ICFW – Strategy Meeting and Collaborative International Research Meeting – Sayaka Machizawa</td>
<td>Division 52 Awards Ceremony</td>
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<tr>
<td>4:00 p.m.</td>
<td>Korean Psychology Network Board Meeting – Ji-yeon Lee</td>
<td>16th Anniversary Meet Eminent International Psychologists: Dr. Ibrahim and Dr. Aoki</td>
<td>Curriculum and Training Committee Meeting and Conversation Hour – Richard Velayo, Sherri McCarthy, Merry Bullock</td>
<td>Division 52 Social Hour</td>
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<td>5:00 p.m.</td>
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*For questions, please e-mail Kimberly Kassay, PsyD at kkassay29@gmail.com*
International Psychology Awards for 2013

Neal S. Rubin, Ph.D., ABPP
Chair, Division Awards Committee
nealrubin@hotmail.com

Since its origin in 1997, the APA Division of International Psychology has presented a growing number of awards for outstanding cross-cultural and international work. A list of past awardees appears at http://div52.org/awards/

For 2013, six committees of independent reviewers carefully selected honorees, who will receive their awards at the 121st APA annual convention in Honolulu, Hawaii in August of 2013.*

Outstanding International Psychologist (Non-US Based)

Michael Harris Bond, Ph.D.
(Hong Kong)

Sarlito W. Sarwono, Ph.D.
(Indonesia)

The Florence L. Denmark and Mary E. Reuder Award for Outstanding International Contributions to the Psychology of Women and Gender

Carolyn Zerbe Enns, Ph.D.

Henry P. David International Mentoring Award

Richard S. Velayo, Ph.D.

Early Career Professional Award (US Based)

Brien K. Ashdown, Ph.D.

Ayse Çifçi, Ph.D.

Early Career Professional Award (Non-US Based)

Wael Mohamed, MSc, M.D., Ph.D.
(Egypt)

International Student Research Awards**

Erica Fung, M.A.
Sarah L. Kelly, M.A.
Heather E. Mitchell, M.A.
Jennifer Mootz
Juliana V. Yam, M.A.

Ursula Gielen Global Psychology Book Award**

Ervin Staub, Ph.D.
Overcoming Evil: Genocide, Violent Conflict, and Terrorism

*The Division is grateful to all of the independent judges who shared their expertise to choose the recipients, as well as to the chairs of the six award committees: Neal S. Rubin (outstanding psychologists), Lawrence H. Gerstein (mentoring), Joan C. Chrisler (women and gender), Renée Goodstein (book), Suzana Adams and Maria Lavooy (early career), and Sheila J. Henderson (student research).

**Photographs of these award winners appear on pages 12 and 13.
Winners of the 2013 Division 52
Student International Research Award

Sheila J. Henderson, MBA, Ph.D.
Chair, Student International Research Award
shenderson@alliant.edu

We are proud to congratulate Erica Fung, Sarah Kelly, Heather Mitchell, Jennifer Mootz, and Juliana Yam as the five winners of the 2013 Division 52 student international research award!

Erica Fung, M.A.
Title: Men’s perceptions of, and preferences for, women’s body size: An international comparison of Chinese men in the US and Hong Kong
Department: Clinical Psychology Ph.D. Program
School: California School of Professional Psychology at Alliant International University
Location: Los Angeles, CA
Advisor: Terece S. Bell, Ph.D.

Sarah L. Kelly, M.A.
Title: A contribution to international research on stress, trauma, and coping: An exploratory study with Guatemalan children and adolescents
Department: Psychology
School: Wheaton College
Location: Wheaton, IL
Advisor: Kelly S. Flanagan, Ph.D.

Heather E. Mitchell, M.A.
Title: Guatemalan indigenous youth: Experiences of ethnic discrimination and its impact
Department: Clinical Psychology Program
School: Wheaton College
Location: Wheaton, IL
Advisor: Kelly S. Flanagan, Ph.D.

Jennifer Mootz
Title: Gender-based violence in the internally-displaced Olilim community in Northeastern Uganda
Department: Psychology & Philosophy, Counseling Psychology Program
School: Texas Woman’s University
Location: Denton, TX
Advisor: Sally D. Stubb, Ph.D.

Juliana V. Yam, M.A.
Title: Evaluation of attachment patterns among Chinese, Cambodian, and European-Americans using the ECR-R scale
Department: Clinical Psychology
School: California School of Professional Psychology at Alliant International University
Location: San Francisco, CA
Advisor: Sheila J. Henderson, MBA, Ph.D.
Division 52’s Ursula Gielen Global Psychology Book Award Given to Ervin Staub for *Overcoming Evil: Genocide, Violent Conflict, and Terrorism*

Renée Goodstein and Uwe P. Gielen  
*The Institute for International and Cross-Cultural Psychology*  
*St. Francis College*  
rgoodstein@sfc.edu  
ugielen@sfc.edu

Division 52’s Ursula Gielen Global Psychology Book Award was established in 2007 to recognize the author(s) or editor(s) of a recent book that makes the greatest contribution to psychology as an international discipline and profession. The recipient of this year’s 2013 Award is Ervin Staub for his book *Overcoming Evil: Genocide, Violent Conflict, and Terrorism*.

Ervin Staub, who for many years has been associated with the University of Massachusetts in Amherst, is widely regarded as one of the world’s preeminent scholars on genocide and other forms of intergroup hostility. This book is a culmination of his life’s work and includes his ideas about how best to overcome and prevent violent conflict.

In their review of Staub’s book for *Psychology International* (December, 2011), Fathali Moghaddam and Zachary Warren write, “Staub’s core question [in *Overcoming Evil*] is how to make violence less likely, particularly violence committed by groups. In developing his formula for violence prevention, Staub gives a central place to the behavior of bystanders. Bystanders may be government leaders, members of the media, or ordinary individuals, as well as groups, organizations, and nations.”

Books submitted for the Award were reviewed by various experts, who weighed the merits of the book based on specific criteria such as:

- How creative and novel are the ideas expressed in the book?
- How large and significant a contribution does the book make to psychology as a global discipline and profession?
- Are the book’s contents international or global in nature?
- Is the book scientifically rigorous and logically sound? Are its theoretical bases well supported and translatable into sound and ethical practice?
- What is the literary quality of the work? Is it interestingly and well written? Is the audience for whom it is written explicitly stated and does it reach that audience?
- Does the book maintain a clear focus on psychology as a science and practice?

The Ursula Gielen Global Psychology Book Award committee members include the following: Renée Goodstein (Chair), Florence L. Denmark, Juris G. Draguns, Michael J. Stevens, Harold Takooshian, and Uwe P. Gielen (ex officio).

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2014 International Research Award for Graduate Students in Psychology

Call to Students Engaged in International Psychology Research!

Sheila J. Henderson, MBA, Ph.D.  
*Chair, Student International Research Award*  
shenderson@alliant.edu

Division 52, International Psychology, is offering an International Research Award for graduate students in psychology. This award has been established to encourage and recognize promising graduate student research in international psychology.

On or before Sunday midnight, May 4th, 2014, interested students should submit:

a) Four page double-spaced summary* of research that describes the purpose, method, analysis, results, and discussion of your international research (excluding references and one table or figure). Please also exclude all identifying information on research summary document.

b) Curriculum vitae.

c) One-paragraph e-mail* endorsement from faculty research advisor/sponsor providing:

i. Endorsement for the award;  
ii. Confirmation that research was an independent project, thesis, or dissertation effort conducted during graduate program; and  
iii. Assurance of student’s good standing in the graduate program.

d) Two-paragraph cover e-mail from the student*

i. First paragraph should provide: contact information (e-mail and phone), name of graduate program and research advisor, year in the pro-
gram, expected graduation date, as well as member status with Div. 52. Student must be a member of Div. 52 as of application deadline.

ii. Second paragraph should assure the committee that student’s independent research project, thesis, or dissertation is nearing completion and that student is not applying simultaneously for another similar APA research award. At least preliminary analysis and results must have been completed by May 2014.

*Please note that submissions exceeding the paragraph or page limits will be disqualified.

E-mail all application materials BEFORE MIDNIGHT, Pacific Standard Time, on SUNDAY, May 4, 2014 to the Chair of the Division 52 Student International Research Award:

Sheila J. Henderson, MBA, Ph.D.
Interim Associate Provost, I-MERIT
Alliant International University
1 Beach Street
San Francisco, CA 94133
shenderson@alliant.edu

The two-tiered blind rating process is designed to evaluate the award applications under double-blind review based on: (a) the degree of relevance to international psychology, (b) progress to completion, (c) adherence to APA Style, (d) originality of research, (e) clarity of design and method, (f) complexity of analysis, (g) quality of findings, (h) recognition of limitations, (i) insight in the discussion, and (j) brevity and clarity.


APA Division 52 ‘Ursula Gielen Global Psychology Book Award’ (2014)

Renée Goodstein, Ph.D.
Chair, Ursula Gielen Global Psychology Book Award Committee
rgoodstein@sfc.edu

The mission of Division 52 is to advance psychology internationally as a science and profession, and through education and advocacy. In support of this mission, the Ursula Gielen Global Psychology Book Award is presented to the author(s) or editor(s) of a recent book that makes the greatest contribution to psychology as an international discipline and profession, or more specifically, the degree to which the book adds to our understanding of global phenomena and problems from a psychological point of view. Examples include psychological interventions at the micro- and macro-levels, multinational organizations, questions of mental health, pedagogy, peace and war, gender roles, contributions of indigenous psychologies to global psychology, textbooks that integrate theory, research and practice from around the globe, edited volumes integrating contributions from scholars around the world, and overviews of international and global psychology.

Inclusions and Exclusions
Nominations may include authored or edited volumes in any language. All submissions must be accompanied by a two-page letter in English making a case for the book’s potential contribution to global psychology. Copyright must be 2012-2013. Nominations may not include fiction and biographies.

Specifics of the Award
Winners will be announced in early 2014, presented with a certificate, and invited to give an address at the August APA 2014 Convention in Washington, DC. They will receive one full payment of the convention fee and a stipend of $500 to help fund their attendance at the convention.

Criteria
In judging the contribution of each book, the following set of guidelines will be used:

1. How creative and novel are the ideas expressed in the book?
2. How large and significant a contribution does the book make to psychology as a global discipline and profession?
3. Are the book’s contents international or global in nature?
4. Is the book scientifically rigorous and logically sound? Are its theoretical bases well supported and translatable into sound and ethical practice?
5. What is the literary quality of the work? Is it interestingly and well written? Is the audience for whom it is written explicitly stated and does it reach that audience?
6. Does the book maintain a clear focus on psychology as a science and practice?

Procedures
All nominations, accompanied by the two-page letter, and three copies of the book, must be made by October 1, 2013, and sent to:

Renée Goodstein, Ph.D.
Chair, Ursula Gielen Global Psychology Book Award
Psychology Department
St. Francis College
About Ursula Gielen

Ursula Gielen (1916-1997, Germany) was vitally interested in the well-being of indigenous, persecuted, and poor people around the world, with a special emphasis on women and children. Her legacy and commitment to international concerns and human welfare continues through her children: Ute Seibold, a former foreign language secretary in Switzerland; Uwe Gielen, an international psychologist in the United States; Odina Diephaus, a former interpreter with the European Parliament in Belgium; and Anka Gielen, a counseling psychologist in Germany.

Committee Members

Renée Goodstein, Ph.D., Chair
Florence L. Denmark, Ph.D.
Juris G. Draguns, Ph.D.
Michael J. Stevens, Ph.D.
Harold Takooshian, Ph.D.
Uwe P. Gielen, Ph.D. (ex officio)

Ursula Gielen Book Award Winners

2008 Award: Families Across Cultures: A 30-Nation Psychological Study. Editors: James Georgas (University of Athens, Greece), John W. Berry (Queen’s University, Canada), Fons J. R. van de Vijver (Katholieke Universiteit Brabant, The Netherlands), Cigdem Kagitcibasi (Koc University, Turkey), and Ype H. Poortinga (Katholieke Universiteit Brabant, The Netherlands).

2009 Award: Culture and Leadership Across the World: The GLOBE Book of In-Depth Studies of 25 Societies. Editors: Jagdeep S. Chhokar (Indian Institute of Management, India), Felix C. Brodbeck (Aston University, UK), and Robert J. House (University of Pennsylvania, USA).

2011 Award: International Handbook of Cross-Cultural Counseling: Cultural Assumptions and Practices Worldwide. Editors: Lawrence H. Gerstein (Ball State University, USA), P. Paul Heppner (University of Missouri, USA), Stefania Ægisdóttir (Ball State University, USA), Seung-Ming Alvin Leung (The Chinese University of Hong Kong), and Kathryn L. Norsworthy (Rollins College, USA).

2012 Award: Silencing the Self Across Cultures: Depression and Gender in the Social World. Editors: Dana C. Jack (Western Washington University, USA), and Alisha Ali (New York University, USA).

2013 Award: Overcoming Evil: Genocide, Violent Conflict, and Terrorism. Author: Ervin Staub (University of Massachusetts at Amherst).

Division 52 2013 Election Results

Neal S. Rubin, Ph.D., ABPP
Chair, Nominations and Elections Committee
nealrubin@hotmail.com

Dear Division 52 Colleagues,

I am proud to announce the results of the Division 52 election for 2014 officers:

President-Elect: Mark Terjesen
Secretary: Grant Rich
Members-At-Large: Brigitte Khoury & Janet Sigal

On behalf of division members, congratulations to these very talented future leaders of our division. We look forward to their continuing service and to learning more about their dynamic visions for the future of Division 52.

I also want to express appreciation for our esteemed colleagues who ran for office, but were not selected this time: Drs. Gloria Grenwald, Ani Kalayjian, Gilbert Reyes and Chalmer Thompson. Each have provided valuable contributions to international psychology and we look forward to their continued service to the division.

Each of the candidates who were on our ballot this year are extensively accomplished, highly valued and deeply appreciated professionals. We salute each and every one of them.
APA Presidential Elections 2013

Jean Lau Chin, Ed.D., ABPP
Adelphi University
CEOServices@yahoo.com

Five candidates were nominated for the 2013 President-Elect ballot of the American Psychological Association. In alphabetical order, they are: Barry S. Anton, Kurt Geisinger, Rodney Lowman, Jeffrey J. Magnavita, and Steven J. Reissner.

Each of the candidates was invited to submit a 500-word statement responding to:

1. Are you a member of Division 52?
2. What is your vision for international psychology?
3. If elected president, what might you do to promote international psychology?

Our division leadership feels that it is very important for division members to vote in this election and have your voice heard. Psychology within a global and international context is central to Division 52 goals, so we ask each member to consider these goals in casting your vote. It is important to remember the Hare system used by APA for casting ballots enables you to rank order the candidates. If your first choice candidate is not elected, your vote goes to your second choice. If both are defeated, then your vote goes to your third choice; this continues until your choices are exhausted to determine the final winner. The candidate statements below reflect their priorities about international psychology and what they will bring to the APA presidency if elected. Their website addresses are also provided. We are not telling you how to vote. Rather, we include the candidates’ statements as received to inform your decision in voting. The important thing is to VOTE!

Barry S. Anton, Ph.D.

Q 1: Are you a member of Division 52?
YES

Q2A & B: What is your vision for international psychology? If elected president, what might you do to promote international psychology?

APA has a responsibility to take leadership in our increasingly global and multicultural society at both the organizational and individual level. We already have Memoranda of Understanding with 10 countries and Canada. This effort at internationalism should grow exponentially over the coming years as we build a network of interconnected psychology organizations. Connecting globally will require additional resources and focused and committed energy from APA leadership that appreciates the value of international cooperation and collaboration. While there are many ways that APA can, and will, continue to demonstrate its commitment to international psychology, I propose a specific initiative that will bring together thought leaders, scientists, educators and practitioners to discuss ways to enhance health care delivery around the world—An International Summit on Psychology and Integrated Care. I anticipate close collaboration between experts from Division 52 and my initiative team.

On an individual level, I have long been interested in international perspectives on health care and in expanded cultural understanding. As a faculty member at the University of Puget Sound for over three decades, one of my academic duties was chair of the Health Professions Advising Committee, including advising health profession aspirants about opportunities in the health professions nationally and internationally. I regularly attended AMSA national conferences and was a site visitor to international programs in both Poland (the Karol Machinkowski University of Medical Sciences in Poznan) and Grenada (St. George’s University School of Medicine). Since 2008, international academic presentations include: symposia at International Congress’ in Berlin, Melbourne, Istanbul, Toronto, and Cape Town. In 1999, I led an international delegation of psychologists to the People’s Republic of China on a People-to-People Ambassador Program. Former APA president Carol Goodheart and I have been asked to lead another trip to China in the near future. We have worked closely with Merry Bullock on this project.

Continuing my international presence as President of APA is an important component of my platform.

Website: www.BarryAnton.com

Kurt F. Geisinger, Ph.D.

Are you a member of Division 52?

Yes, and I am proud to be a fellow too! I have also served on the Fellows Committee for 52.

What is your vision for international psychology?

I will begin this description by reporting that I assume you mean for international psychology, capitol I and P, not the division per se. I have listed the fostering of international psychology as one of my goals on my website (kurt4apa.org). I have been a member of CIRP, presented at the last two European Congresses of Psychology, the most recent International Congress of Psychology, and at many meetings of the International Test Association, of which I am an officer pres-
ently. I guest edited a recent issue of the International Journal of Testing on how tests are evaluated around the world. I also served as the APA delegate to the International Standard Organization’s first foray into the development of test standards and made many fast international friends on that committee. I note that as an undergraduate, I studied abroad for a year and was a language major as an undergraduate.

My vision of international psychology is primarily that American psychologists need to know what good work is being done around the world. We have been isolationists to far too great an extent. I have been collaborating, publishing, and presenting with those from other countries. We need APA to become a center point for international collaboration to deal with practice, scientific, public interest and educational concerns.

If elected president, what might you do to promote international psychology?

I have three plans. First, I would wish to establish several memoranda of understanding and will take steps to ensure this during my president-elect year. I have some countries in mind, but would be open to suggestions. Second, I would like to invite a number of distinguished international psychologists from other countries to provide lectures on the general theme of collaborations at the APA convention that will be in Toronto. I would work with CIRP to establish a process to identify a broad selection of international psychologists to invite and for which presidential funding could be used for this purpose. Third, I would like to host discussions with public leaders of international psychology associations to see how they balance practice, science, education, and public interest in their associations. It is possible that such discussions could be open at the convention, although I would begin these conversations during my president-elect year.

Website: http://www.kurt4apa.org/campaign/

Rodney L. Lowman, Ph.D.

Are you a member of Division 52?

I am proud to be a Fellow in Division 52. I enthusiastically seek the endorsement and support of Division 52 and its members in the upcoming APA Presidential election.

What is your vision for international psychology?

My passion for internationalism is up close and personal. I am a first generation Latino whose mother and her 3 siblings were born and raised in Central America and later in New Orleans. One of my grandparents emigrated from Canada. My father was a career military officer so I learned early on how to adjust to a variety of cultures both nationally and internationally. I have lived abroad twice, and in US border cities three times, and traveled extensively on six continents, usually for professional purposes. While serving as Acting President and Provost/VPAA at CSPP/Alliant International University (my present employer), an important part of my initiatives was to expand CSPP’s historical emphasis on multiculturalism to integrate international competencies for students, faculty, and staff. Today, Alliant offers international training in Tokyo, Hong Kong, Mexico and Turkey and has a distinguished record of educating multicultural and internationally. My commitment to internationalism is therefore not pro-forma or perfunctory; my belief in its importance and supporting actions run deep.

Internationalizing psychology is, in my view, one of the most important issues of our time. Globalization has already profoundly influenced business, education, and health/mental health care and that is only the beginning. However, US psychology too often been more of a follower than a leader in this revolution. Psychology in general—and APA in particular—need much more aggressively to address the realities of globalization.

In my recent (2013) edited book, Internationalizing Psychology: Expanding Professional Competencies in a Globalized World, I and my co-authors demonstrated how each of the traditional multicultural categories (race, sex, sexual orientation, etc.) need to be updated to account for internationalism. This process, the book demonstrated, does not detract from our traditional domestic focus on multiculturalism. Rather, it advances and enriches our understanding and better prepares us to deal with our new highly integrated world.

But that’s just a start. We need also to understand how a wide array of American psychology needs to be re-invented, made over, and updated to make it more globally relevant. Too often, however, the internationalization of psychology has focused on taking American knowledge and practices to other parts of the world. That approach is as ethnocentric as assuming that psychological research and practices developed in the context of majority Americans apply equally well to minority Americans. Similarly, we need to recognize that the US no longer has a monopoly on scientific research. There is important and useful research and knowledge being generated in many parts of the world and it does not just appear in American journals.

Practice is also rapidly internationalizing. It is already possible to use technology to deliver assessment and intervention services worldwide and these modalities will only improve in time. Instead of conceptualizing our markets as falling within the confines of a single state or province, we now have the potential to provide services all over the world economically. But we cannot do so without new training models, new understanding of cultures unfamiliar to us, and by becoming competent in new technologies. And let us not neglect the international persons within our own boundaries. The number of non-native-born immigrants in the US is large and rising. We have the opportunity to become competent in those areas as well.

In short, my vision is for a psychology that is as internationalized as our world now is. Whether we respond to it or not, the world is changing and we either need to change with
...it or be passed by. I propose that we address the wave rather than ignore it.

If elected president, what might you do to promote international psychology?

Despite having a strong international office in APA and an excellent APA division (52), too often APA as a professional association has not acted in a way that communicates understanding of what it means to live in a world without boundaries. As I put in my platform statement in the APA Monitor: “Internationalizing Psychology: U.S. psychology is not an exception to the need to globalize. The opportunity is to internationalize psychology as an integral part of all that we do.” I elaborated this short statement on my web site (www.rodneylowman.com) as follows:

**Internationalizing Psychology** - If we do not address now the implications of globalization for psychology we are not likely to be sustainable over the long run. In my presidential year I will initiate an “Internationalizing Psychology Summit” to examine how psychology needs to be different to reflect our globalized world. Internationalization has implications for all that we do including our training and accreditation models, licensure, the ability — already here — to deliver psychological services all over the world, and who we attract to our professions. Our best minds in this area can help us think through these issues and build a multi-year agenda.

In my own area of practice, consulting psychology and assessment, we already deliver coaching and assessment services all over the world. APA should be leading the way in these issues, not a slow-to-follow late adapter. Additionally we need to change many of our guidelines to recognize and advise on international aspects of service delivery. Just in the US today the extensive varieties of immigrants and first generation individuals call for new guidance on how to deliver psychological services competently. As we already are able with excellent technological connections to deliver psychological services of all types all over the world we had best figure out soon how we can be competent and effective in doing so. Similarly, our training models need to change to address the new realities of the world and to help trainees understand both personally and professionally what it means to be internationally competent.

In short, the world is internationalizing with or without us. I prefer that it be with the strong engagement of psychology and of APA.

Website: rodneylowman.com

Steven J. Reisner, Ph.D.

For me, there has never been a distinction between psychology and ‘international psychology.’ Thus, I have been proud to be a member of Division 52, where an understanding that human psychology knows no borders is as natural as the air we breathe. I suppose I developed this perspective, in part, because I am the child of refugees who came to the United States only after fleeing from country to country in search of safety, freedom, and opportunity.

My parents were Polish Jews who experienced the Holocaust first hand and who, in spite of their terrible history, managed to keep their humanity and hope for the human race intact. My mother, who lost her entire family at Auschwitz, taught me never to judge another human being based on nationality or background, but to always judge according to the person’s deeds and heart. My father escaped Poland into the Soviet Union and experienced arrest, interrogation and the tortures of the Gulag at the hands of the NKVD (KGb). When Germany attacked the Soviet Union, he was freed, joined the military and fought the Nazis as part of the Polish Division of the Soviet army. From him, I learned the importance of maintaining a code of ethics even under the worst challenges. Thanks, in large part, to the lessons from my parents, I chose to devote my professional life to addressing suffering, trauma and resilience on all levels, individual, family, community, national and global.

I became a psychologist because I wanted to be part of the diverse community of clinicians, teachers, researchers, and thinkers who use psychological knowledge to change the world for the better. After working in public and private hospitals in New York City, I was asked, beginning in 2000, to help redesign the curriculum and training program of the International Trauma Studies Program at New York University. I was faculty, clinical supervisor, and director of the Trauma and the Arts Program. Thus, in addition to training hundreds of students for careers in international trauma interventions, I also co-created an international theater company dedicated to bringing issues of human rights violations to the public in general and to suffering communities in particular. I helped create plays with Chilean torture survivors, Liberian civil war refugees, and was sent to Pristina, Kosovo by the International Organization of Migrations to co-create a play about war and exile just four months after the war with Serbia ended.

I have been a consultant to the United Nations counseling team, training them to address both the well-being of the UN staff and to respond to emergencies in all corners of the world. In 2010, I was brought in as a special consultant to the Special Representative of the Secretary General when the UN lost over 100 staff members during the earthquake in Haiti. After the 2011 bombing of UN headquarters in Nigeria, I was invited to train East African counselors in trauma and crisis intervention.

My clinical philosophy is to advocate for the natural strengths and ethical values inherent in diverse cultures to promote change and adaptation in the face of crises and disasters. One of my goals as President of the APA would be to de-emphasize APA as world-leader, and re-emphasize APA as world-partner, ready to share with and learn from psychologists throughout the world who are historically experienced in culturally relevant, values-based, diverse psychological perspectives.

The greatest challenge for me as a psychologist commit-
tated to international social justice came when I learned that American psychologists were involved in detainee abuse, and even torture. And equally disturbing, that the American Psychological Association had put military and intelligence psychologists, involved in the very commands and interrogation processes that had been implicated in these abuses, in charge of determining APA policy on psychologists’ role in such interrogations. When, as a result of this policy, APA stood alone among the health professions (and alone among the international psychological organizations) in supporting participation in these interrogations, and when the Department of Defense decided, because of the APA’s position, to use psychologists exclusively to oversee these widely-condemned interrogation practices, I felt I had to become a social justice activist and try to change the APA’s policy. For this work, I was profiled in Newsweek (http://www.thedailybeast.com/newsweek/2008/10/17/the-biscuit-breaker.html), and I received the Beacon Award from the New York State Psychological Association — “presented to a psychologist whose leadership or advocacy has established a guiding light for the profession of psychology” (http://physiciansforhumanrights.org/blog/reisner-beacon-award-winner.html)

In recent months, I have participated in “The Global Summit on Diagnostic Alternatives: An Online Platform for Rethinking Mental Health” (http://dxsummit.org/miission). This is an international think-tank seeking alternatives to the DSM and ICD classification systems. More and more the DSM system, with its emphasis on symptom-based, short-term solutions, has shown itself to promote the values of insurance companies, corporate healthcare and pharmaceutical companies over the needs and experiences of individual patients and the time-honored values of health-care professionals, while claims to scientific validity for the system have not been borne out. As President of the APA, one of my initiatives will be to work together with our international colleagues to explore alternatives in diagnostic and treatment protocols. I would like to bring the best of the APA to bear on the current “international, egalitarian conversation about the possibility, feasibility, and potential implications of new means for conceptualizing mental distress.”

I would be honored to have the support of the International Division and its members, because I know we share values and a commitment to working internationally. All of my work has emphasized that psychology at all levels is based on humane values – values of care for the well-being of others, social justice, fairness, and the power of self-knowledge and human understanding to promote positive change. And if we are humble enough to understand that our values develop best in the context of an international community where we learn perspectives we might not have gained otherwise, we can indeed use psychological knowledge to change the world for the better.

Website: www.reisnerforpresident.com

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You are invited **

**Note: Guests are welcome. This breakfast reception is hosted by the APA Division of International Psychology, with kind support from The College Board. An updated list of the 230 APA speakers will be released at this reception. For any details on this reception: takoosh@aol.com For the suite: Robyn Kurasaki at RKurasaki@gmail.com or Kim Kassay at kkassay29@gmail.com


LEAVING A LEGACY TO DIVISION 52

A Call for a Charitable Bequest to APA Division 52

If you are interested in making a charitable bequest or other planned gift to the Division of International Psychology, contact Susan Nolan at (973) 761-9485 or at susan.nolan@shu.edu or Lisa Straus at (202) 336-5843 or at estraus@apa.org.

A Tribute to Charles D. Spielberger

We mourn the passing of Charles D. Spielberger (1927–June 11, 2013), a past-president of APA and our Division 52. This Bulletin will publish a tribute to Dr. Spielberger this fall, including brief remembrances of his effort to promote international research/teaching/practice. If you had experiences you can share with readers in a brief account, please submit this for consideration by September 7th to his colleague Dr. Ann O’Roark at: AnnORoark@bellsouth.net
Remembering Gerald Gamache, Ph.D.

Dr. Gerald “Jerry” Gamache passed away May 16, 2013. As a young man, Jerry served as a counselor in the U.S. Navy while simultaneously earning his bachelor’s and master’s degrees at the University of North Florida. His interest in psychology resulted in a Ph.D. from Old Dominion University in 1986.

Jerry remained with the government after retiring from naval service, serving as the director of the U.S. Army Safety Action Program under the Army’s chief of staff. However, after suffering a disabling stroke, he retired from government service.

Though Jerry was “retired,” he was not finished with psychology; Jerry formed KGA International, a consulting company to government and industry worldwide. At KGA, Jerry combined engineering and assessment psychology to test individuals exposed to stresses in the workplace.

After nearly 30 years of combined military and government consulting, Jerry joined Flagler College in St. Augustine, Florida as a visiting instructor in the spring of 1992. He was hired as a full-time member of the faculty in 1996 at the rank of assistant professor and was promoted to the rank of associate professor in 2001. There he was able to ignite a passion in students as they, too, combined the studies of psychology and engineering.

While devoted to his students at Flagler College, Jerry also involved himself in international issues. A recognized authority on the effects of radiation, he was selected as head of the U.S. Government’s Defense Nuclear Agency Team, charged with studying the associated physical and cognitive decrements in performance from the nuclear reactor explosion in Chernobyl. Jerry’s research was later adapted for use with Russian cosmonauts, who are exposed to a ring of radiation in space travel. In 1999, Jerry was designated one of the 2,000 top scientists of the 20th century in recognition of his combined research. He also traveled to Cuba to assess services for the handicapped and visited Sri Lanka following the 2004 tsunami. Jerry was designated an ambassador from the International Council of Psychologists to the United Nations, where he served on the Immigration Committee.

In 2005, Jerry received Old Dominion University’s Distinguished Alumni Award and retired as associate professor of psychology at Flagler College.

This article was compiled from: (www.flagler.edu/news/current_news/2013-05-16_gamache_passes_away), (http://staugustine.com/news/local-news/2013-05-24/gamaches-influences-felt-around-community#.UdZSWd7TkQ), and (www.gifpln.org/ArticleAction.do;jsessionid=D0E002D834B36ACEA44B30EA3323FA35?orgId=867&articleId=23742&op=showPrintVersion).

Call for 2014 International Proposals

It is not too early to consider submitting a proposal for an upcoming international meeting in the USA in spring of 2014.

1. SCCR. The deadline is November 11 for the mid-winter meeting of our APA Division of International Psychology, on 12–15 February 2014, in lovely Charleston, SC, during the meetings of the Society for Cross-Cultural Research (SCCR). Fees before/after January 15 are: Members $130/ $140, Non-Members $140/$150, Retirees $80/$85, Students $50/$60. Details: www.sccr.org or poyrazli@psu.edu

2. EPA. The deadline is November 1 for the 2014 meeting of the Eastern Psychological Association, March 13–16 in Boston. Once again, for the 12th year, EPA welcomes proposals from all students and professionals interested in international and cross-cultural psychology. This EPA meeting is free to all EPA members, but membership is REQUIRED before online submission. The low fee of US $60 includes one year membership in EPA ($25 for students). Details: www.easternpsychological.org or mmccormick2@pace.edu

3. WPA. The deadline is November 15 for the 2014 meeting of the Western Psychological Association, April 24–27 in Portland, OR. For the 6th year, WPA welcomes proposals from all students and professionals interested in international and cross-cultural psychology. US $75 is the registration fee for WPA members ($35 for member-students).

Details: http://www.westernpsych.org or lhbikos@spu.edu

NOTE: For future details, check www.div52.org All students and faculty who present international research at a meeting in 2014 and are (or become) members of the APA International Division, can submit their 300-word abstract by 15 September 2014 for publication in the APA International Psychology Bulletin in fall 2014.
Although school psychology first emerged in Western Europe and North America, many of the field’s milestones occurred in other countries. One example is the establishment of the first school psychology society in Venezuela in 1968 (Oakland, 2010). Currently, it is estimated that there are at least 80,000 school psychologists in 43 countries across the world (Oakland & Jimerson, 2013). Although there has been an increased understanding of international school psychology in the last five decades, the majority of the world’s school-aged children still do not receive school psychology services (Jimerson, Skokut, Cardenas, Malone, & Stewart, 2008; Oakland & Jimerson, 2008). In addition, there is significant variability in the current practices, licensure requirements, and roles school psychologists fulfill. We discuss the factors that have influenced and shaped the field and the challenges that school psychologists encounter in each country.

Keywords: international school psychology, Israel, Philippines, Poland, Romania, Taiwan, Vietnam

Although school psychology has experienced considerable growth in the last few decades, the field is either just emerging or completely absent in most countries. The presence of the field and the scope of its services are influenced by historical, social, and economic factors. In this article, we present a history of school psychology in Israel, the Philippines, Poland, Romania, Taiwan, and Vietnam. Each country’s unique history has shaped the emergence of the field. As such, there is significant variability in the current practices, licensure requirements, and roles school psychologists fulfill. We discuss the factors that have influenced and shaped the field and the challenges that school psychologists encounter in each country.

Israel

Established in 1948, Israel is a relatively young country. While the history of psychology is short, the field began to emerge before the country was established. Max Eitingon, an associate of Sigmund Freud, established the Palestine Psychoanalytic Society in 1933. In 1936, the Psychoanalytic Institute was established in Jerusalem, and in the 1940s psycholo-
gists began testing to identify children with mental retardation in schools (Ben Ari & Amir, 1986). Israeli school psychology emerged in 1936 with the establishment of the first Center for Educational Psychology in Tel Aviv, which primarily focused on testing and placement. After 1948, the Ministry of Education employed freelance psychologists to test children with learning difficulties. In 1962, the Ministry established the Psychological and Counseling Service, tasked to develop, plan, and implement the work of school psychologists (Stein, 2007).

The Israeli Psychological Association is the only professional organization for licensed psychologists in Israel, including school psychologists. The Ministry of Health issues licenses to individuals who meet the legal requirements, which include five years of graduate training, a master’s degree from an accredited university, 300 hours of work under supervision, and an oral examination. Traditionally, the status of clinical psychology has been higher compared to other fields of applied psychology, and therefore more attractive to students. Only one of the five Israeli universities presently offers a school psychology program; the remainder offer child clinical psychology programs (Stein, 2007).

In 2007, 270 of the 284 cities and local and regional councils of education in the country offered school psychology services (Stein, 2007). According to Jimerson, Stewart, Skukot, Cardenas, and Malone (2009), in 2007 the ratio of school psychologists to students in Israel was 1:636. Women make up the majority of school psychologists in Israel (78%), while men outnumber women in managerial positions. As a result of increasing demand for school psychology services, it was found that approximately half of the psychologists working in the system were interns or unlicensed psychologists (Raviv, Mashraki-Pedhatzur, Raviv, & Erhard, 2002).

Over the past 30 years, the field of school psychology has shifted from a child-centered approach to a systematic approach. Thus, school psychologists spend more time in schools, going into classrooms, meeting with teachers, and helping local municipalities to formulate education policies (Stein, 2007). As the country is faced with ongoing conflict, and has suffered from sporadic waves of terrorism, school psychologists have taken an active role in dealing with crisis situations and creating training programs for school staff to deal with future crises (Stein, 1997). An additional challenge has been the integration of an increasingly varied population, following waves of immigration from the former Soviet Union and Ethiopia. Typical roles of school psychologists include: classroom observations, consultations with teachers, principals, and other school personnel, testing students referred for learning and behavioral problems, developing interventions, short-term treatment for children and their families, preparation of crisis response teams, and crisis intervention (Stein, 2007).

Currently, several issues present threats to the profession of school psychology in Israel. First, there is concern about financing services in the future due to the government’s non-conservative economic policies, which may lead to privatization of school psychology services. The Psychological and Counseling Service has taken preemptive measures by developing a “service basket” prescribing essential services for which children are eligible free of charge, creating relatively uniform mandatory services throughout the country. Services that are to be provided only if funded or paid for by the client are also listed, and many school psychology services use these services to supplement their budget (Stein, 2007). Second, a recent comprehensive report by the National Task Force for Advancement of Education in Israel included very little about psychological services in the schools, leading to extensive lobbying with the goal of at least maintaining current levels of psychological services. Finally, there is increasing difficulty differentiating the profession of school counseling from school psychology, especially following a recent change in school counseling certification, requiring a master’s degree. The Institute for Advanced Studies was established with the goal of addressing these threats and dealing with the profession’s future directions (Stein, 2007).

### Philippines

Psychology was being taught in Philippine universities as early as the seventeenth century, albeit within philosophy departments (Licuanan, 1985). In 1926, the first department of psychology was established at the University of the Philippines and the field began moving away from philosophy. Six years later, in 1932, the same university established the first psychological clinic in the country. The 1940s to 1960s saw an increase of Filipino psychologists, as more individuals obtained psychology degrees abroad. However, many Philippine scholars were critical of Western psychology and some notable psychologists, such as Virgilio Enríquez and Jaime Bulatao, were at the forefront of the *Sikolohiyang Pilipino* (Filipino Psychology) movement. Their efforts emphasized indigenous identity and national consciousness, and were characterized by a strong socio-political thrust, a focus on Filipinos from lower social classes, and the use of indigenous languages (Church & Katigbak, 2002). This influx in activity also led to the establishment of the Psychological Association of the Philippines in 1962 and the Philippine Guidance and Counseling Association in 1964. By the end of the 20th century, many universities offered graduate training in counseling and clinical psychology (Melgar, 2013).

Psychology in the Philippines has always been deeply linked to education. Traditionally, curricula included courses in school guidance and counseling, and most faculty members held education degrees (Licuanan, 1985). One of the earliest psychology clinics, the Institute of Human Relations, offered counseling and assessment services for students, and also employed reading specialists. The Institute also conducted an experimental program to help children with intellectual disabilities (Licuanan, 1985).

Despite Philippine psychology’s longstanding relationship with education, no university currently offers training in school psychology. Although school psychology degrees or positions do not formally exist in the Philippines, most of the duties of school psychologists are performed by guidance counselors. Traditionally, guidance counselors have been
assigned to assist students with career and vocational decisions, schoolwork, home responsibilities, and personal difficulties (Salazar-Clemeña, 1993). However, prior to 2004, no official boards existed to regulate and supervise training and practice among mental health professionals. As a result, many schools’ guidance counselors were only trained as teachers, but assigned counseling duties (Vinluan, 2011).

A major shift in field occurred with the enactment of the Guidance and Counseling Act of 2004 (R.A. 9258) and the Philippine Psychology Act of 2009 (R.A. 10029). These laws regulate the practice of guidance counseling and psychology, and provide licensing and certification requirements. License as a guidance counselor or psychometrician requires an appropriate bachelor’s degree or higher, while licensure as a psychologist requires a master’s degree and practicum hours. In addition, R.A. 9258 specified functions of guidance counselors, including academic and cognitive assessment, personality and career assessment, placement, and counseling.

Although there is evidence to suggest that the practice of school psychology exists in some form in the Philippines, it is difficult to determine how many professionals are employed in these roles (Jimerson et al., 2009). In addition, the field faces several challenges. First, the development of school guidance and counseling has been slow, and many school counselors are assigned unrelated tasks and roles (Villar, 2000). Second, a significant number of students are enrolled in private schools, and the government may have limited control over the services provided in these settings (Jimenez & Sawada, 2001). Finally, school psychology service providers need to address the effects of widespread poverty, including overpopulation, food insecurity, illiteracy, high crime rates, and lack of health care (Tuason, 2011; Tuason, Fernandez, Catipon, Trivino-Dey, & Arellano-Carandang, 2012).

Poland

The history of psychology in Poland begins in the twentieth century when the first departments of experimental psychology were established at Polish universities. Four institutions emerged as the centers of scientific research and psychological studies. Władysław Heinrich founded the first psychological laboratory of experimental psychology in 1903 at the Jagiellonian University in Krakow (Brzeziński & Strelau, 2005). At Warsaw University, founded in 1915, Władysław Witwicki published the first academic textbook in psychology (Brzeziński & Strelau, 2005). Established in 1919, Adam Mickiewicz University in Poznan published the first Polish psychological journal, The Review of Psychology, and currently issues a national journal titled, The Psychological Journal (Gamian-Wilk & Zimon-Dubowik, 2012). The Catholic University of Lublin, founded in 1918, currently issues three periodicals, the Journal for Mental Changes, The Review of Psychology, and Annals of Psychology (Brzeziński & Strelau, 2005).

Poland experienced a 21-year period of national independence and rapid progress in psychological research and education, which was abruptly hindered in 1939 when Poland was invaded by Nazi Germany and the Soviet Union. Throughout this period, Polish psychology endured intense restrictions and criticism from communist authorities, and psychology was nearly eliminated from education (Winstead, 1984). Many universities, psychology clinics, and guidance centers were closed, the publication of journals and books was suspended, and libraries were destroyed. The profession of psychology was excluded from the census of occupations and individuals were restricted from attending international conventions (Zajone, 1957). Despite these struggles, the first national organization of psychologists was created in 1949. The Polish Psychological Association strived to protect and popularize the field of psychology as a science and profession, and became a prestigious and influential organization that currently publishes two journals entitled, Psychological Review and Psychological News (Toeplitz & Toeplitz-Winiewska, 1996). After Poland regained its independence in 1989, a year that marked a period of political, social, and economic change, psychology made significant developments in education, research, and practice (Brzeziński & Strelau, 2005).

Currently, 15 Polish universities offer master’s degrees in psychology, and altogether employ more than 1,000 professors and psychologists with Ph.D. degrees (Gamian-Wilk & Zimon-Dubowik, 2012). Requirements for a master’s degree in psychology include five years of study during which students complete about 2,600 hours of lectures, seminars, and practical courses, and write a master’s thesis. Master’s degrees in school psychology are not available in Polish universities. However, most programs offer electives in educational psychology in addition to requirements in research and statistics, psychometrics and psychological diagnosis, developmental psychology, cognitive psychology, and personality psychology (Brzeziński & Strelau, 2005). Doctoral training in psychology requires students to undertake teaching and supervising responsibilities, pass qualifying exams, and publicly defend a written dissertation (Winstead, 1984). Psychologists in Poland are employed in many settings, including mental health clinics, hospitals, government administration, advertising agencies, military organizations, religious establishments, education institutions, and private practice (Brzeziński & Strelau, 2005; Winstead, 1984).

Although larger schools in Poland employ psychologists, the functions and responsibilities of psychologists working in the Polish education system have not been clearly outlined (Eurydice, 2010). Due to recent cutbacks in funding for psychological services, teachers, who are not appropriately trained, assume the role of psychologists at times (Warchol-Biedermann, Strzelecki, & Mojs, 2011). Teachers are accountable for assessing their students’ educational achievements, supporting their development, and if necessary, collaborating with educational and psychological specialists (Eurydice, 2010). Currently, there are 559 public centers established for psychological and educational support in Poland (Eurydice, 2010). These institutions employ psychologists and offer special assistance to students by performing diagnostic and therapeutic functions, which include assessing for psychosomatic disorders, providing support for students,
parents, and teachers in dealing with learning difficulties, behavior problems, substance abuse, and addictions, and conducting therapy and vocational counseling (Eurydice, 2010).

Psychology in Poland has made significant progress in recent decades and has become a respected and recognized profession (Heszen-Niejodek, 2004). Although the roles of psychologists working in the school setting are currently not defined, psychological and educational services provided by psychologists continue to be needed and highly valued by Polish students, parents, and teachers.

Romania

The birth of Romanian psychology is dated in the early 1900s, when three former students of Wilhelm Wundt returned from his laboratory in Leipzig and introduced experimental psychology to three major academic centers in Romania: Cluj, Bucharest, and Iasi. Despite such early beginnings and significant scientific progress in the first half of the century, the evolution of psychology in Romania was abruptly interrupted before reaching maturity (Kuhn, 1962). In the early 1970s, the Communist regime outlawed psychology and closed all academic programs and research institutions. Many psychologists were reassigned to teach in the education and philosophy departments of their universities, while others were imprisoned. Following the 1989 overthrow of the Communist regime, Romanian psychology slowly reinvented itself, as academic programs and research institutes throughout the country were reopened (David, Moore, & Domuta, 2002).

Currently, there are four state universities that offer psychology academic programs accredited by the Romanian Ministry of Education. These programs adhere to the European educational standards (i.e., Bologna system) and offer undergraduate (three years), master (two years) and doctoral programs. Over the past decade, all four universities gained more national and international visibility, although each university maintains a unique focus of academic and research interest. The psychology department of the Babes-Bolyai University in Cluj is by far the most influential psychology department in Romania (David et al., 2002), with a significant impact on the advancement of psychological research and its clinical/therapy applications. However, the field of school psychology still lags behind the areas of research and clinical psychology (Dinca, Holdevici, Vlad, & Frunza, 2007).

According to a recent study published by Dinca et al. (2007), Romanian society is still struggling with a misperception of the roles of the psychologist, probably a remnant of the 25 years of Communist regime. Fortunately, this perception is changing because of the sustained efforts of the last few generations of psychologists. However, the role of school psychologists is not clearly defined because it does not have an independent academic status, nor a national school presence. None of the major universities in the country offers a graduate school psychology training program, and the field has yet to develop a statutory legal structure, professional standards, or a clear training curricula. Due to the lack of specification of the roles and functions of the school psychologists, educational decision makers are not invested in establishing and funding training programs (Dinca et al., 2007). Consequently, Romania lacks a viable professional network for school psychologists, and struggles with poor funding, limited training, and lack of professional standards (Dinca et al., 2007). Most of the psychologist’s work in school is limited to career guidance and involves very little counseling services. Most children with cognitive, emotional, or behavioral needs remain in the general education setting and receive no special services. In addition, the concepts of learning disabilities, behavioral, or individualized educational plans, are virtually inexisten. However, some guidance counselors and psychologists in the school setting have become more aware of the need to identify and support students with Attention Deficit Hyperactivity Disorder and Autism Spectrum Disorders, but this is far from standard practice at the national level (Dinca et al., 2007).

There are signs of positive change resulting from the hard work of several groups of psychologists across the country. These psychologists work tirelessly to promote the new field at all levels: academic, educational, political, and community. For example, since 2008 the University in Oradea has published the Romanian Journal of School Psychology, a biannual peer reviewed journal. Progress was also made in the field of cognitive and educational assessment. A team of psychologists at the Babes-Bolyai University in Cluj recently launched the Romanian Psychological Testing Services and completed the adaptation and norming of the Wechsler Intelligence Scale for Children—Fourth Edition, a true benchmark in the development of the school psychology field.

In conclusion, the field of school psychology in Romania is still in an incipient stage, but is slowly evolving (Dinca et al., 2007). Similar to the clinical psychology field, there are several teams of dedicated professionals across the country that defy the odds and continuously prove their resilience and dedication to the profession of school psychology. They will lead the field to new standards and will soon join the international community of school psychologists for the benefit of the children they serve.

Taiwan

Psychology was first introduced in Taiwan by Japanese scholars in the early 1900s and has been tremendously influenced by Western countries, especially the United States (US). It was not until the very late 1900s that the need for the development of an indigenous psychology was recognized (Hwang, 2005; Yang, 1993). Some pioneer Taiwanese psychologists were asked to pursue doctoral degrees in the US, in order to advance knowledge in psychology and then contribute what they had learned to help the professional growth of psychology in Taiwan. Since then, psychology has been growing robustly in the country. Today there are a total of 30 universities, including 12 national and 18 private universities that have psychology departments with different focuses. Twenty-nine of them offer graduate programs, and six national universities and one private university offer doctoral programs (Taiwan Ministry of Education, 2012). With the passage of Psychologist Act in 2001, about eight psychology
School psychology is a new concept in Taiwan. However, its goal of helping children grow successfully in school has been addressed in different fields, such as counseling psychology, education psychology, child psychology, and measurement in psychology. The services delivered by US school psychologists have been offered by counseling psychologists in Taiwan. By 2007, there were 589 licensed counseling psychologists in the country (Wang, 2009). Unlike in the US, counseling services have been developed solely within school systems. The first guidance institutes were established in the National Overseas Chinese High School and the Taipei Municipal Zhong Shan Girls High School in 1960 (Wang, Kwan, & Huang, 2011; Zhang & Wu, 1999). Consequently, counselors have been traditionally employed in counseling units in elementary schools, middle schools, high school, and universities. Lin and colleagues (2008) reported that more than 78% of counseling psychologists are employed in school settings and university counseling centers. They further pointed out that the development of counseling and counseling psychology in Taiwan was intertwined and profoundly influenced by educational policies and school cultures. In fact, the counselor who works in an elementary or middle school setting is viewed as a regular teacher with more counseling skills, rather than as a psychologist.

Although school psychology is a relatively new field in Taiwan, its importance has been recognized through significant events such as the emergence of special education, the formalization of psychological and counseling services, and the establishment of training programs (D’Amato, Zafiris, McConnell, & Dean, 2011). In addition, school psychology services have been delivered by ‘teacher-counselors’ or ‘counseling specialists’ for years. They have been making great efforts to provide counseling services and teach necessary academic and social skills to children in need. However, the field faces several challenges in Taiwan. First, school psychology practice seems enduringly intertwined with school counseling and ‘teacher-counselors.’ From this perspective, school psychology in Taiwan is diluted and is not its own specialty, as it is in the West (Wang & D’Amato, 2013). Secondly, the scope of school psychological services remains unclear. Similar to Western school psychologists, school counselors in Taiwan provide consultation, community outreach, group work, resource management, enhancement of skills, and supportive counseling programs. However, Taiwanese school counselors may also need to fulfill the roles of social workers and general education teachers. Because of these factors, the roles and responsibilities of school psychologists in Taiwan remain complicated and have no clear boundaries.

**Vietnam**

Psychology as an academic subject was introduced in schools and colleges in Vietnam long before the independence of the country. Prior to 1945, when President Ho Chi Minh declared the independence of Vietnam, psychology was taught in secondary schools and colleges in French (Pham & Do, 2004). However, for almost ten years after the declaration of independence, the country had to devote the majority of effort to the war against foreign occupations. As a result, the field of psychology was apparently left fallow. Most of the documents about the development of Vietnamese psychology began from 1953–1954 (Nguyen, 2010; Pham & Do, 2004). During the period of 1954–1975, Vietnam was divided into Northern and Southern parts and the field of psychology developed differently in each part of the country. Psychology, especially educational psychology, was taught across universities and colleges in the Northern part of the country, adopting the Soviet psychologists’ perspectives (Nguyen, 2010; Pham & Do, 2004). Meanwhile, psychological services were provided primarily in the military setting in the South of the country, adopting the Western models of psychological practice (Roberts, 2010; Whittaker, 1997). Following the reunion of Vietnam in 1975, Soviet psychology became the main orientation for the field throughout the country. The development of Vietnamese psychology during the period of 1975–1985 generally focused on the training of teachers, and thus primarily revolved around its educational implications (Pham & Do, 2004). Since the implementation of “Doi Moi” (renovation) policy in 1986, Vietnamese psychology has increasingly been exposed to Western psychological science and practice. As a result, psychological services were introduced in clinical, community, and school settings as well (Weiss et al., 2011). In addition, various courses of psychology (e.g., educational, developmental, social, sport, health, and clinical psychologies) started to be taught in the universities across the country (Pham & Do, 2004).

Despite Vietnamese psychology’s traditional focus on education, the provision of psychological services within the school setting, as well as the establishment of the discipline of school psychology is rather recent in the country. In 2005, the Ministry of Education and Training (MOET) of Vietnam issued a mandate to provide vocational and psychological services in all middle and high schools. As a result, employment opportunities were created for psychologists and counselors in schools. In 2008, an undergraduate program with a focus on training school psychologists was opened at Hanoi National University of Education (HNUET) as a result of the cooperative effort between HNUET’s Department of Psychology and Education (DPE) and St. John’s University’s School Psychology program (Terjesen, Kassay, & Bolger, 2008). In 2010, a consortium of five U.S. universities and seven Vietnamese universities was established in order to advance the school psychology field in Vietnam (Le, Hagans, Powers, & Hass, 2011). Research, workshops, and conferences organized by this consortium, along with visits from university faculty members, have significantly contributed to the development of the field of school psychology in Vietnam.

The provision of psychological services within the school setting, together with the training of school psychologists, signifies the establishment of the field of school psychology in Vietnam. However, the profession of school psychology is still at an early stage of development. The field is
presently facing several challenges. First, since the academic preparations and training needed to provide psychological services in the school were poorly specified, many employees presently working as school psychologists and counselors have little or no training related to the services they are expected to provide (Do, 2006). Second, although their positions are recommended, the roles of the school psychologists and counselors are poorly defined. As a result, many school psychologists and counselors are assigned with tasks and duties that are irrelevant to their training and professional functions (Le et al., 2011). Third, because school psychology is relatively new in Vietnam, the resources for professional training and practice are very limited. Very little material and very few standardized instruments are available (Le et al., 2011; Weiss et al., 2011). Therefore, the practice of school psychology in Vietnam at this point is more experience-based than evidence-based. Finally, since the recommendation of psychological services in schools did not come along with a specification of funding, many schools, especially public schools, are having difficulties allocating funds for employing school psychologists (Le et al., 2011).

In conclusion, though the field has been established, the practice of school psychology in Vietnam is still in its initial stage. Lack of the established professional standards, limited resources for professional training, and lack of funding remain major challenges for the field. International collaboration and considerable efforts made by the government, researchers, and practitioners have established the basis for a promising future for the field.

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Fatherhood in Flux: Global Perspectives on Fathers and Families


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One of the first things a reader will notice when picking up this book is the word father appearing in nine different languages on the cover. This only hints at the breadth and depth of cultures covered in the edited volume, which was published as a 25th anniversary commemorative update to Michael Lamb’s 1987 work, The Father’s Role: Cross-Cultural Perspectives. David Shwalb, Barbara Shwalb, and Michael Lamb put together a comprehensive review of cross-cultural fatherhood submitted by 28 multidisciplinary contributors. The International Sociological Association’s Committee of Family Research called for a systematic investigation of global fatherhood trends (Seward & Richter, 2006), and Fathers in Cultural Context answers that call. The text describes “fatherhood on every continent and in societies comprising of over half the world’s population,” and is intended to be applicable to researchers, practitioners, and students of the social sciences.

Genesoni and Tallandini (2009) stressed the importance of examining fathers in the social context in which they live and work; however, much of the existing literature on fatherhood remains dominated by theory limited to North American and Western European fathers. The editors of Fathers in Cultural Context highlight the fact that this edition includes over 900 studies that were previously available only in languages other than English. It is truly a multidisciplinary work that combines theory and data from anthropology, psychology, sociology, family studies, political science, and ethnic studies, to name a few.

The book begins with an introduction chapter (Part 1) by the editors to prepare the reader for the structure and approach of the subsequent 14 chapters that covers the research on fatherhood organized by continent. The editors should be commended for setting up a format that allows the reader to compare information across chapters. Each chapter includes: (1) a sample case study of a hypothetical father, (2) cultural and historical influences on fatherhood, (3) a literature review of fatherhood studies, (4) social policies relevant to fathers, (5) within-culture variation on fatherhood, (6) contemporary issues impacting fathers, and (7) an invitation to authors to provide their expert opinion on future trends in fatherhood.

The bulk of the volume, Parts 2 through 6, include chapters on fatherhood in Asia (China, Japan, India, Bangladesh, Malaysia, and the Arab world), Africa (Central, East, and South Africa), the Americas (Caribbean, Brazil, and the US), Europe (Russia, Scandinavia, and the United Kingdom), and Australia.

While it is impossible to highlight all of the interesting content from the book, it might be helpful to provide a sample of the type of diversity represented in Fathers in Cultural Context. Mainland China alone has approximately one fifth of the world’s fathers and 55 distinct ethnic minorities in addition to the Han majority. Of note were trends reported in a shift from multiple generations of Chinese families living in a household to increased numbers of nuclear families. The government policies in Japan to help support a better balance between family life and work and the wide variation in interpretation of paternal roles in Islamic cultures was discussed in the volume as well.

The chapter highlighting Central and East African fathers suggested a unique adaptationist interpretation grounded in “the biological, reproductive, and survival consequences of fathering as well as the biological or evolutionary bases” (p. 155), and suggested that fathers in foraging societies have tended to have greater father involvement than farming or post-industrial societies. The chapter on Indo and African Caribbean fathers introduces the reader to the concept of alloparenting by which child care is sometimes shared by multiple providers such as fathers, mothers, grandparents, other relatives, and in some cases non-kin.

Also, noteworthy in the book is the discussion of masculine socialization as it relates to fatherhood. Brazilian fathers appear to be in the process of reconciling historical ideals of fatherhood based on traditional masculine norms (e.g., provider, protector) with modern expectations of increased emotional closeness with their children. This echoes findings across the fatherhood literature that suggests changing masculine ideals are reflected in changes in fathers’ attitudes and behaviors (Johansson, 2011).

Utrata (2008) wrote that some Russian fathers adopt minimalist standards of fatherhood while being torn between new and old ideals of fatherhood. The chapter on Russian fathers highlighted this observation. It also addressed some other significant challenges with the cultural norm of detached fatherhood during the Soviet era combined with contemporary economic problems and the world’s largest gender gap in mortality (i.e., men die, on average, 12 years before women).
This chapter is followed by some stark contrasts in policies around fatherhood in Scandinavian countries. For example, Sweden’s government took an active role in changing family structures by implementing the world’s first gender-neutral leave policies in 1974. This policy allowed fathers to take three paid months of leave formerly reserved for mothers (Klinth, 2008). One of the major difficulties in putting together a book like *Fathers in Cultural Context* is the inconsistent literature base on fathers both across and within cultures. It is important to note that the editors and authors acknowledge this throughout the volume, and they do a tremendous job integrating the available historical and contemporary information. Still, there are times when the reader may want or expect information that does not exist in a certain area of research (e.g., many of the smaller Arab countries). This serves as a reminder to the behavioral and social sciences that much work is still needed in this area.

The editors end the book with their reflections and conclusions, including ideas for future research, and they provide five themes to offer the reader a clearer structure to understand the international literature on fathering. Their summaries of the chapters helped pull together the main ideas from the authors. The book concludes with guidelines on how to classify cultural research on fathers. One suggestion that might aid the reader to get even more from the book is to read throughout the text.

*Fathers in Cultural Context* is an important addition to our understanding of fatherhood in a rapidly globalizing world. It is rare that a volume like this can balance such a large number of perspectives without overwhelming the reader, and it accomplishes this balance in a way that suits the needs of practitioners, scholars, policy makers, and students interested in fatherhood across cultures.

**References**


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**A View of the Field**


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Co-editors Marc Pilisuk and Michael N. Naylor combined their talents in varying aspects of Peace and Conflict Studies to create a three part book series entitled, “Peace Movements Worldwide.” Pilisuk’s Ph.D. in Clinical Psychology and Nagler’s in Comparative Literature, in addition to their individual expertise with over 50 years each, in fields related to peace and nonviolence, find a niche in this comprehensive series that reshapes the narrative of peace studies. This anthology or mosaic, as the authors referred to it, brings diverse, modern voices to the forefront wherein they give solid structure to peace studies as a force for world change. Incorporating modern scholars and practitioners, the series seeks to unify a paradigm of disparate academic disciplines and diffuse pragmatic approaches within this three volume framework. As a comprehensive and well thought out guide to the field, this work gives practical form to an otherwise esoteric discipline. It articulates a strategy of theory and praxis that give rise to new understandings of the field and a new sense of ownership to engaged peace-workers. Authors such as Barash (2010) state that there is a necessity to help readers approach peace in as many ways as possible. “Peace Movements Worldwide” may do this through its depth and multi-vocal nature.

Volume 1, “History and Vitality of Peace Movements,” seeks to create understandings of the diversity included in the notion of peace itself. Using a multi-disciplinary approach that attempts to understand the term peace and the people involved in defining it, these 18 chapters, divided into six sections, represent the variety of experts involved with many aspects of the struggle for peace. These chapters cover topics that fall within the broader category of the meaning of peace, including the historical, biological, and philosophical foundations of peace, societal perspectives, and the religious and gender dimensions of peace. By including the voices of professionals from these different fields, Pilisuk and Nagler succeed in creating an objective text that draws conclusions based on observation, research, and insight. In Chapter 2, for example, Barry Gan, a philosophy professor from St. Bonaventure University, discusses the history and evolution of peace studies, highlighting the role of peace movements in shaping contemporary discourse. The book concludes with guidelines on how to incorporate modern scholars and practitioners into the peace movement, offering practical advice for engaged peace-workers.
venture University, concluded that a philosophy of peace is nonviolent at all times, demands long-term work, recognizes that it is better to be harmed than to harm (as Plato once noted), and requires a creative tension (p. 18). Section 4 of this volume pays particular attention to religion and draws on the inherent similarities of peace-making and non-violence with major faith traditions. The use of the material in this section is particularly notable in that the readings are chosen to create a seamless vision of peace as an informed outcome of many religious philosophies (e.g., Wolfe, 2011).

Similar themes and conclusions are found all throughout Volume 1 and are perhaps helpful for those readers hoping to gain a greater understanding of the roots of peace within human society and the creative platform for peace studies within academia. The authors in Volume 1, including Pilisuk and Nagler, present informed analyses of peace-related theories, compiled in a text that would serve as a wonderful reference guide for any person interested in the field of peace. Volume 1, then, as the theoretical basis for peace studies, sets the stage for subsequent volumes and their particular perspectives.

The transition from Volume 1 to Volume 2, “Players and Practices in Resistance to War,” while abrupt in nature, guides the readers toward a more practical implementation of those theories and insights outlined in Volume 1. Structured in a similar manner to Volume 1, Volume 2 presents more chapters (28) in less sections (4), written by an equally diverse array of peace-worker professionals. This volume is essentially composed of peace-related concepts and subsequent case studies regarding the implementation of policy-making and tools utilized to obtain peaceful objectives. Chapter 10, for example, examines the history of efforts to close down the School of Assassins, thereby promoting awareness of an ongoing struggle within the peace field (p. 137). These short vignettes are also useful in directing the reader toward more detailed explanations of struggles and movements in the field (Hodge & Cooper, 2004). What Volume 1 lacks in practicality, Volume 2 makes up for through an examination of actual praxis related to peace. The overarching theme of Volume 2 involves what is being done in response to war. From causality to issues of prevention and deterrence, weapons control, efforts to prevent and resist violence, examples of healing and reconciliation following conflict, as well as peace movements worldwide, this text runs the gambit of the how and where of peace-making. For those without much interest in theoretical approaches to peace and who are instead looking for a grounding in current movements which attempt to combat violence, or the effects of violence, Volume 2 serves as a useful, comprehensive reference guide. Once again, a large amount of information is compressed into a single volume, but the organization and structure of the volume make it accessible.

If Volume 1 presents abstract or theoretical aspects related to peace and Volume 2 examines implementations of theories within practical settings, Volume 3, “Peace Efforts That Work and Why,” combines the central objectives of these two texts and explores possibilities for the future regarding the marriage of theory and practice. The 28 chapters of Volume 3, divided into three main sections, “Peace from Above, Peace from Below, and Peace from Within,” coherently discuss possible strategies for the future involving the creation of sustainable, peaceful communities. Some of the examples used throughout Volume 3, which reflect possible situations in the future, are broad and commonly known, such as the utilization of the International Criminal Court and its involvement in justice for Rwanda and the former Yugoslavia, while others, such as the examples of civil courage during the war in Yugoslavia discussed by Svetlana Broz in Chapter 11, might be more obscure (p. 147). The inclusion of less common examples or case studies in the implementation of peaceful policymaking or theoretical solutions to problems benefits the broader objectives of this volume. For those interested in the future of peace movements, or the application of theories to future conflicts and situations, this volume provides an overview of peace-making on both local and international levels. The final section, entitled “Peace from Within” (p. 277), offers strategies for creating the peace-worker who can create constructive change. Almost as an afterthought, a too-short section called “inspiring peace-workers” is thrown in at the end. It contains short biographies of well-known peace activists such as Thich Nhat Hanh and Aung San Suu Kyi, as well as six others. Despite its brevity, this section makes a good point that peace-work is an individual effort and an individual decision. Russell Faure-Brac (2012), calls this “citizen action” (p. 65) and points out that individual power is one of the most important factors in creating positive social change.

The greatest strength of the series of volumes may lie in the diverse array of authors who contribute separate but related chapters. These voices offer different perspectives concerning peace that bring a certain life to texts that may otherwise have lacked interest and served as mere textbooks. Early writers in the field such as Harris (1988) make the point that peace education should provide students a “dynamic vision” (p. 17) of peace. Properly managed, with a well thought out pedagogy, this series would fill that need. The individual texts could be used effectively and individually for specific undergraduate classes, whereas the whole series could be used for a graduate level class. With good mentoring, the multi-vocal nature of the series could be very effective in developing and engaging peace-workers at any level. This same multi-dimensional approach is both a strength and weakness. The broad layering of information can be used to address the relative confusion of peace-work and peace-building (e.g., Jenkins, 2013). However, this same aspect of the series contributes to its weakness, which is that such a large amount of information, when compartmentalized into distinct and separate chapters, assumes the character of a reference guide. The authors say specifically that the series should not be viewed as an encyclopedia of peace studies but it is in fact encyclopedic by its size alone. Although comprehensive, at first glance it is lacking in a structure that promotes a flow of thoughts and ideas. It takes serious time to get one’s head around the thematic value of the series. Taken
superficially one can be left with the impression that, should a question arise concerning the field of peace, one might pick up a volume and locate a chapter that answered the question. The series could be an invaluable resource used as an anthology and reference guide. Serious practitioners from all academic and practical fields should have this set as a well-used part of their library.

Any work of this sort has an inherent tendency to expose the bias of the editors. This is no exception. Comments regarding the editors’ political leanings as well as a somewhat neo-Marxist critique of events can in fact detract from the excellent analysis for some possible readers. Commentary regarding specific administrations and their exploitation of power and war may be the case but the analysis of such might be better left to the chapter authors and the reader. The boundaries of objectivity are thin and difficult to define, but to step over them compromises the objectivity of the editors and detracts from the quality of the work for some readers. For others, it may not be offensive and may even be necessary to obtain a sophisticated understanding of the sections within. Introductions to Volume 1 and 2 are exceptional for their creation of understanding of the content to follow. The introduction to Volume 3 also sets the stage well but uses specific examples such as the Bush/Cheney administration in ways that assign blame. The hint of conspiracy allegations in this introduction also can be viewed as stepping over the line of objectivity. If such suggestion for analysis is necessary it might be better left to the section entitled, “The Final Word,” found at the end of each volume. This section, the same in each volume, waxes poetic and addresses such phrases as the “exploitive system underlying diverse violence.” This section could be used to give more concrete examples of where the individual chapter authors have tried to direct the reader. Additionally, if there are specific examples of exploitation that relate to chapters within the volume, then “The Final Word” may well be the appropriate place for them.

References

International and Cultural Psychology


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The purpose of the book, Foundations of Chinese Psychology: Confucian Social Relations, is to provide an alternative, a significantly more relevant and holistic approach for understanding human behavior in Chinese society. According to the author, there exists a significant difference in the worldviews of different cultures and countries that can be explained via the specific culturally bound theories. These unique local psychologies provide diverse perspectives for understanding human behavior. Moreover, this knowledge can contribute towards the development of a universal approach of “one mind, many mentalities” that is based on the belief of universal human mind with mentalities that represent a particular culture. The author argued that human beings are byproducts of their environment and thus, in order to understand one’s behavior, it is important to gaze through the lens of an individual’s cultural and historical background. In addition, as Western psychologies are manifestations of Western traditions, these psychologies have limited applicability in non-Western societies because of their varied cultural beliefs and histories (Yang, 1999).

The book offers a series of theoretical explanations in the context of constructive realism, positivism, Confucian relations, a face and favor model, social exchange, achievement motivation, and conflict resolution in an attempt to promote the Indigenous Psychology movement in non-Western countries. According to the author, along with providing critical insights into Chinese psychology, the book explores important cultural and historical foundations of psychologies across the globe.

Intended Audience

The book caters to both professionals and trainees in the fields of psychology, anthropology, and social work who are interested in exploring alternate local theories for understanding human behavior and who also are interested in developing indigenous psychologies in non-Western countries. As individualism often times ignores important aspects of interpersonal relationships when compared to societies that use a collectivist approach, theories primarily developed in individ-
ualistic cultures are limited in their ability to explain human behavior in other societies and limited in understanding deep organizational structures of the human mind. The author reasoned that as psychologies are an extension of the principles and historical beliefs that exist in a particular society, the ethnocentric worldviews of Western psychologies restrict their universal validity. Therefore, it is important to develop local indigenous psychologies to understand interpersonal relationships and human behavior in diverse cultural settings (Adair, 1999).

Even though the author and series editor introduced the book as an attempt to promote psychology as, “a global science,” to bridge the gap that exists between Western and Eastern psychologies, the book is limited in its scope because it provides a series of theoretical models that lack much empirical support. According to Hwang (2005), to establish a global psychology, indigenous psychologies should move from cultural relativism towards universalism. In addition, it would seem important that indigenous psychologies should adopt a “multiparadigm” approach to forming theoretical constructs and it should conduct empirical studies to support these constructs (Hwang, 2005, p. 228).

Another drawback of the book is that it only provides the author’s perspective on the Confucian structures that are deeply embedded in Chinese culture rather than incorporating the work of other Chinese scholars in the fields of Confucian relationships and indigenous Chinese psychologies (Yang, 1999). Furthermore, the chapters on the deep structure of Confucianism, moral thought and moral judgment, and conflict resolution are revised versions of the author’s previous published work and thus, might not offer anything new to the informed reader.

Structure of the Book

The chapters in the book build upon each other as a way of promoting the development of the Indigenous Psychology movement with a detailed overview of Chinese indigenous psychologies and Confucian Relations. Even though the chapters build on each other, all the chapters are unique in terms of their topics and content. The first chapter forms the foundation for the book. It provides a rationale for promoting indigenous psychologies along with the factors that led to the emergence of the indigenous psychology movement and the challenges encountered by the indigenous psychologies during this process. The chapter aids the reader in understanding that the purpose of Western and non-Western psychologies is to promote the field of psychology and to construct theories that represent the universal minds of human beings. Moreover, it provides an alternative explanation for understanding different facets of human behavior when compared to the Western psychologies.

The uniqueness of each chapter allows the reader to identify the naturally occurring themes in the book that appear to be most consistent with the emergence of the indigenous movement. The chapters also provide a rationale for promoting local psychologies and Confucian social relations. For example, in the chapter on modernization, the author offers a unique perspective for understanding modernization in non-Western countries through two different worldviews: the life-world and the scientific micro-world. The author reported that as scientific worldviews were products of scientific mindedness, they lacked the essence of life-worlds that were based on the holistic development of human beings, and their culture and language. The author discussed how the Chinese life-world has been shaped by Chinese cultural traditions, religion, language, and the holistic lifespan development of human beings. Thus, this life-world is different from the scientific micro-worlds that are products of Western cultural influences.

In the next few chapters, the author described how the Western philosophical concepts of human behavior contrast with the Eastern philosophy that is based on metaphysical beliefs, collectivism, karma, and life after death. Subsequently, the author provided a detailed overview of Confucian beliefs, relationships, ethics, morality, models of conflict resolution, social exchanges, and organizational behaviors that exist in Chinese society. As the author wrote the entire volume, all the chapters seem to be interconnected and the topics are interwoven. A drawback to this could be that the reader might find the book to be limiting in its scope as it only provides the author’s perspective on the Chinese indigenous movement and Chinese psychologies. Despite providing an exhaustive theoretical explanation of Confucian relationships along with the models for understanding human behavior and interpersonal relationships for academicians, the book provides limited perspectives for practitioners and researchers.

Strengths and Limitations

One strength of this book is that it offers a philosophical approach for understanding human relationships and human behavior. It aids the reader in comprehending behavior beyond the cause and effect relationship as explained by the scientific micro-worlds of Western psychologies. Moreover, the book emphasizes exploring religious, cultural, and spiritual aspects of behavior to understand the holistic lifespan development of the individual. Instead of using English translations, the author uses several specific local terms for explaining diverse local phenomena that are essential components of the life-worlds of Chinese people, and in so doing, preserves the essence and meaning of these varied cultural experiences. Further, the author utilizes the face and favor model to illustrate the intricate differences that exist in the communication styles of individuals within Chinese society based on their social relationships and status in the community. Another interesting component of the face and favor model is that it is based on the Chinese values of equality, justice, and forgiveness that form the basis for interpersonal relationships. Through this volume, the author aims to provide the theoretical and conceptual knowledge to create scientific micro-worlds that can explain one’s behavior in the context of one’s specific indigenous life-world. Another strength of the book is that throughout the volume the author promotes structuralism and cultural relativism as a way for promoting the indige-
domestic psychology movement in the Chinese culture.

Although the volume provides a comprehensive picture of the traditional life-worlds of individuals living in the Chinese community and extensively describes the Chinese indigenous psychologies, there are some limitations to this volume. In the chapter on modernization of Chinese society, the author fails to acknowledge the impact of Western influences on the traditional life-worlds of Chinese people and the challenges that such interactions could pose for researchers, academicians, and practitioners when working with indigenous populations. The author assumes that despite the Western influences, the core Chinese beliefs and philosophies continue to resonate in the lives of Chinese individuals. Another drawback of this book is that the empirical research was sidelined when promoting diverse indigenous theories. The author argued that as scientific micro-worlds are a result of scientific mindedness, they are inapt in understanding the traditional life-worlds of individuals. As a result of this assumption, the theories presented in the book lack much empirical support.

An additional limitation of this volume involves its lack of attention to ethical dilemmas. In the chapter on “Construction of the Face and Favor model,” the author reported that the social interactions that exist within a micro-cosm can be explained via social exchange theory. The author emphasized that the concepts of cultural relativism and structuralism were important for understanding social exchanges that occur within a specific culture. However, the author failed to provide any information about the ethical dilemma that could result from such mindsets. Some indigenous societies treat women as property and when working with these populations one might encounter an ethical dilemma tied to human rights. However, as the author failed to provide any information about how to resolve such matters, the reader might find it challenging when faced with such situations.

Another drawback of the book was its lack of a concluding chapter. Without an integrated summary, the reader is left alone to integrate and draw conclusions from the different theoretical arguments presented in the book. Even though the volume provides a detailed overview of various theories that explain human behavior and social interactions, there is lack of information about how these diverse theories can be applied to indigenous populations. Furthermore, despite the editor’s expressed hope that this book might give rise to the indigenous psychology movement and prove to be a major advance in the field of psychology, the book did not discuss any future directions that could aid the reader in understanding a process to develop an indigenous psychology movement.

Conclusion

In spite of the limitations of this current volume, the book addresses a pertinent issue that is being faced by the field of global psychology. The author is among the few individuals who tried to address the challenges of promoting an indigenous psychology movement. Upon reading the text, the reader will gain awareness about the intricate differences that exist within the communication styles of individuals belonging to diverse cultures. Furthermore, the reader will be exposed to alternative explanations for human behavior based on the principle of “one mind, many mentalities.” However, as the author of this text failed to discuss future directions for promoting indigenous psychologies, much is left to the interpretation of the reader. As each chapter focused on different aspects of Chinese culture, the lack of concluding remarks or a summary could leave the reader feeling perplexed. Without a clear synthesis of information and recommendations at the end of the book, the future of an indigenous psychology movement remains uncertain.

References


Call for Book Review Editor

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On behalf of our APA International Psychology Bulletin, I am pleased to express our great thanks to Lawrence Gerstein of Ball State University for his two years of fine service as the Editor of the IPB Book Review section for 2012-2013. Previous Book Review Editors were Jennifer Lancaster and Uwe Gielen.

Who can you nominate to serve as the next Book Review Editor, effective in fall of 2013? I hereby welcome nominations. The editor should be a fellow or member of Division 52 who is comfortable with APA style and quarterly deadlines. S/he works with the Editor-in-Chief, to solicit, edit, and submit 2-4 book reviews per issue—a total of about 10 per year. For details, just contact me. Please submit your nomination(s) to me as soon as possible, for appointment in time for the August board meeting.
Some of you who are just brainstorming ideas for your dissertations may be interested in completing an international project. You may also be thinking, “This would be a great idea, but dissertations are overwhelming enough and this type of a feat seems impossible!” At least I was in this boat when I first began to plan my dissertation. I wanted to return to my native Russia because it seemed natural for me to study my own culture, but I also had many questions about the feasibility of such an undertaking. There were the practical questions: How would I fund this? How would I translate the measures and retain their validity? How would I live in another country and collect the data? There were also the ideological questions common in cross-cultural research: How could I conceptualize a study for a non-United States (US) culture using published data largely from US-based samples? How would I avoid bias from my US-based education when interpreting phenomena even in my native culture? How would I listen to and honor differing perspectives? It was in the process of resolving the ideological dilemmas that I strengthened my conviction that doing an international project is in fact the way to move toward a well-rounded and diverse psychology, and this conviction also helped me work out the practical considerations.

The American Psychological Association (APA) in general, and Division 52 in particular, are committed to developing an international perspective in psychology (APA, 2010). This means giving a voice to the diverse experiences of people around the world by strengthening collaborative ties among psychologists and helping researchers, including students, complete projects in different countries. Throughout my planning process, I felt supported by this mission and empowered to make it happen. Talking with the members of Division 52, many of whom are seasoned international researchers, helped me put the pieces together. For example, I was able to discuss translation issues and come up with a method for validating translated instruments. I also found out about APA’s work at the United Nations on the topic of my dissertation, violence against women, and their advocacy language helped me frame the discussion from a human rights perspective. Likewise, I encourage you to take advantage of the resources available through APA’s Division 52 and Office of International Affairs to help you formulate your ideas and a plan of action.

I am now at the end of finishing my dissertation and a month from leaving St. Petersburg, Russia after a full academic year here. For those still conflicted about whether doing an international dissertation is worth it, I hope that by sharing about my own experience you might be inspired to pursue this dream. Accordingly, I will cover some advantages I discovered while doing research abroad, the challenges I encountered in Russia, and the resources for funding opportunities that I found helpful.

Advantages

I approached my year abroad not simply as a way to complete my study, but also as a chance to exchange ideas. This has been the most rewarding part about being on the ground to collect my data. I was able to converse with psychologists, researchers, activists, and the general public in Russia about the topics of my study and ones I was passionate about, such as gender equality and human rights advocacy in a politically repressive environment. Because I was from Russia originally, spoke Russian fluently, and had experienced firsthand some of the political and social changes that contributed to the current environment, I felt that we had a certain common starting point for our conversations. However, because I had not lived in Russia for the past decade, I had no tangible understanding of the nuances in the current political situation that was affecting the civic society.

As such, I was honored to have had the opportunity to participate in conferences, volunteer, and learn from the work of psychologists who, despite pushback from the government, provide services in St. Petersburg to some of the most marginalized communities, including women from domestic violence situations and LGBT people. In our conversations, they primarily emphasized the importance of helping people externalize systemic problems, like sexism and homophobia that when internalized can lead to self-depreciation, while strengthening internal resources and creating meaning out of those experiences. Watching the work of these psychologists reinforced for me that mental health services could play not only a rehabilitative ex post facto function, but also a truly empowering and preventative one.

Conversely, those in academic circles and especially ones fighting for women’s rights, asked me if I knew what was driving progress in the social sciences in the US and...
whether those processes could be applied in Russia. These inquiries allowed me to share what I had learned from living in the US about ground-up activism and how psychological studies could inform change. Being involved with APA also allowed me to discuss the current stance of US psychology on certain issues, such as sharing the Guidelines for Psychological Practice with LGB Clients (APA, 2011), which a group of psychologists found especially helpful and began to translate into Russian. Overall, I found these valuable exchanges of ideas and experiences both humbling and empowering.

Challenges
One month after I arrived in Russia, the three women in the Pussy Riot group were jailed on accounts of hooliganism for protesting the political involvement of the Russian Orthodox Church. Five months in, the State Duma voted to prohibit it the distribution of the so-called “propaganda of homosexuality” to minors, a law that threatened the efforts of many non-profit human rights organizations, including ones that provided psychological services. Three months ago, a number of non-profits across Russia were raided and labeled “foreign agents,” a pejorative term that implied illegal activity and could be applied to anyone whose work received foreign funds and had political undertones. This was the social context within which I conducted my study, which also led to my two biggest challenges: gaining the trust of the public whose opinions I was surveying and personal safety.

Although being Russian and a cultural insider helped somewhat, the idea that I was supported by a US-based institution and more importantly, that I was taking my data back with me struck fear in many people that I encountered. My survey included a scale about attitudes toward women’s roles, a vignette that depicted a sexual assault of a woman after a dinner date and questions about people’s perceptions of the vignette, and I was collecting the opinions of men and women in the general population. Although the topic was sensitive and taboo, I solicited only anonymous opinions and did not delve into personal experiences. Still, some refused to take my survey and expressed fear that their information would not bring down the system or negatively represent a Russian institution that agreed to vouch that my research and arrest though all of my actions were legal and ethical. To stay safe and arrest-free, I had to seek an unofficial endorsement from a Russian institution that agreed to vouch that my research would not bring down the system or negatively represent Russia. I now know that such a collaboration with an institution in the host country is often necessary for helping to establish the researcher’s status in the community, dealing with bureaucratic red tape, and providing the necessary paperwork to live and work in another country. I found that it is important to be aware of and mindful about the sociopolitical environment in the host country that may affect your data collection, safety, and overall experience.

Funding Resources
This is a list of some organizations that fund student research that I compiled while planning for my international dissertation. Many foundations fund projects on specific subjects or in certain geographical regions, so be sure to search for your particular areas as well:

- APA offers grants to students through APAGS and individual divisions, so check with each for specific information: http://www.apa.org/about/awards/index.aspx
- American Psychological Foundation offers some scholarships to help fund graduate student research in psychology: http://www.apa.org/apf/funding/scholarships/index.aspx
- Fulbright Program funds student research through several programs that are specific to the country and include various eligibility requirements: http://exchanges.state.gov/us/programs/fulbright-us-student-program
  - Fulbright-Hays Program funds predoctoral research in non-Western area studies: http://eca.state.gov/fulbright/fulbright-programs/program-summaries/fulbright-hays-program
- National Science Foundation Graduate Research Fellowship Program funds research projects in the social sciences and also has specific programs for research collaboration with Nordic countries: http://www.nsf.gov/funding/pgm_summ.jsp?pims_id=504876
- Social Science Research Council supports dissertations in the social sciences with programs for specific geographic regions: http://www.ssrc.org/fellowships/all/
- International Research Exchange – Individual Advanced Research Opportunities support projects specifically in Eastern Europe and Eurasia: http://www.irex.org/project/individual-advanced-research-opportunities-iaro
- Harry Frank Guggenheim Foundation Dissertation Fellowship funds doctoral candidates in their final year of work for projects in the area of violence and aggression: www.hfg.org/df/guidelines.htm
- Melissa Institute for Violence Prevention and Treatment supports violence prevention research: http://www.melissainstitute.org/awards.html

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International Psychology Bulletin (Volume 17, No. 3) Summer 2013

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Internationalizing the Psychology Curriculum: Engaging Undergraduate Psychology Students in Cultural Identity Exploration

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Culture is a distinctive element of humanity that shapes the attitudes, beliefs, and behaviors of individuals as well as societies (Ndura, 2004). Elements such as technology, commerce, media, and immigration are creating a more global community and increasing the necessity that students learn how to adapt in an ever-changing and culturally diverse world (Van Meijl, 2008). To do this, students must develop multicultural competencies. These competencies are especially relevant within the discipline of psychology, where psychologists and mental health professionals work with clients from a variety of cultural backgrounds. As the population becomes more diverse, misunderstandings, or even confrontations, over worldviews and values are going to increase, and the complexity of working with clients who identify with more than one culture will demand a new therapeutic approach (Banks, 2001; Marsella, 1998).

The field of psychology must be reorganized in order to accommodate global changes, and that begins with the psychology curriculum. The first step is to internationalize the curriculum so that psychologists and mental health care providers can become more competent in dealing with the challenges of a society characterized by globalization (Marsella & Pedersen, 2004). Such a reorganization of the general psychology curriculum is an arduous task, especially within westernized societies where many psychologists in the field and the educational system may not realize the value of incorporating culture into the curriculum (Marsella & Pedersen, 2004). However, in order for individuals to appreciate culture and its significant role in psychology, they must be challenged to expand their understanding of themselves as cultural beings, and accept the differences they find (Ndura, 2004). It may be difficult to understand the pervasive impact of culture on identity and how the differences individuals see between themselves and others may be valuable elements of their culture (Ndura, 2004). As individuals understand how variables such as nationality, sex, religion, social class, and disability contribute to their cultural identity and sense of self, they will become more competent in understanding and valuing diversity in others (Banks, 2001; Smith, Roth, Okoro, Kimberlin, & Odedina, 2011). Those individuals will appreciate their personal and collective roles in the social change process of global and cultural interconnection, and learn to relate to others as cultural beings like themselves, preventing misunderstandings and developing greater collaboration (Ndura, 2003).

In their argument for internationalizing the psychology curriculum, Marsella and Pedersen (2004) outlined 50 actions to aid in internationalization, with several suggestions that focus on students and professors developing personal multicultural competence, including cultural self-evaluation both individually and in the classroom. Thus, an introspective understanding of cultural identity is a foundation for cultural competence and a first step in internationalizing the psychology curriculum.

Cultural Identity

Understanding cultural identity is a complex and dynamic process. Both culture and self are fluid concepts, always evolving. Culture has become associated with multiple meanings, each of which has consequences in terms of self-concept (Matsumoto & Juang, 2013; Van Meijl, 2008). As individuals find themselves progressively navigating multicultural contexts, meaning is found as their sense of identity is contrasted with the identity of others within their awareness (Van Meijl, 2008). Therefore, a complete understanding of identity must come from not only looking at self, but also understanding the difference and likeness between self and other. Without the ability to understand how one is different from others, a person cannot fully identify personal qualities and uniqueness. At the same time, each person must look within for a sense of cultural self, instead of only identifying culture as belonging to others (Van Meijl, 2008). Individuals who believe that culture is only something that belongs to other people must change the way they understand cultural identity by examining their own history and working to recognize how that history has shaped them in unique and personal ways. In this process, they may be able to identify people, places, or rituals from their past that have influenced the way they live their lives and what they believe in.

Understanding that a unique experience from the past carries weight in the present, individuals can better appreciate their personal cultures and begin to identify themselves as cultural beings. Once people are able to see the dissimilarities between their history and the personal history of others, they can change their understanding of culture and self, and grasp the idea that culture is something unique to everyone yet at the same time a part of everyone. Culture and self are interconnected, and each person has a cultural identity that they must learn to recognize.
Defining Cultural Identity

In order to change the understanding of culture and self, it is helpful to identify how the concept of cultural identity is defined. Culture can be broadly defined as an informational system that is uniquely shared and maintained within a group, and serves to communicate values, beliefs, symbols, rituals, and norms that sustain the group and provide a sense of well-being (Garcia, 1994; Hofstede, 1998; Matsumoto & Juang, 2013). In addition, individuals understand their personal identity through recognizing how they are unique from others, as well as how others view them (Matsumoto & Juang, 2013).

Cultural identity is conceptualized as the way individuals identify with, and perceive their membership in, a certain group that shares a system of meaning, symbols, rituals, and norms (Collier & Thomas, 1988). All people have a cultural identity, and may have more than one culture with which they identify (Banks, 2001). Thus, culture transcends location or ethnicity, and people from dissimilar backgrounds can identify with the same culture. One of the challenges associated with cultural identity exploration is that while all people have a culture, and can see culture in others, their own culture is often invisible to them (Greenfield, Raeff, & Quiroz, 1996). People often conceive their culture not as an actual culture, but as the typical or normal way of being, not understanding the influence that their culture has on their lives (Banks, 2001). Consequently, many people externalize culture to only mean other ways of being that are different from their personal experience (Sanchez, 1999).

For individuals who do not view themselves as having a unique cultural background, they may lack a sense of cultural identity and even struggle to conceptualize their identity as a whole. This lack of identity awareness may be crucially significant for those who perceive themselves as outsiders, lacking membership in the dominant group. Such individuals may feel increased pressure to conceal or minimize any values, behaviors, or rituals that are different from the dominant group, in order to gain access (Language and Cultural Diversity Laboratory Networking Program, 2002). This suppression of cultural identity can have far reaching effects on personal identity development.

Identity Development

When conceptualizing the development of cultural identity, it is helpful to understand how the process is parallel with social identity development, which can be represented by the Hardiman-Jackson Social Identity Development Model (Adams, 2007). In the Acceptance stage of identity development, individuals consciously or unconsciously internalize the beliefs and values of the dominant culture (Adams, 2007). This is the stage when personal culture is suppressed in order to maintain access within the prevailing group. In some cases, the person’s cultural identity may be so enmeshed in the dominant culture that any personal micro-cultures seem unimportant (Banks, 2001). During the Resistance stage, individuals become more aware of the presence and impact of oppression, and defy the values of the dominant group that were once blindly accepted (Adams, 2007). This can have cultural implications, since the individual often becomes more involved in the once-ignored culture and rejects any privileges gained from the dominant culture (Adams, 2007). The Re-definition stage is crucial for the development of cultural identity. Individuals in this stage are actively searching for a sense of self outside of being a part of, or separate from, the dominant culture (Adams, 2007). Instead, those individuals seek a sense of identity that stands completely apart from any defining group. It is necessary for individuals in this stage to find positive and supporting ways of defining their cultural existence (Adams, 2007). This may inspire awareness that all humans are cultural beings and influenced by the norms and attitudes of their culture (Ndura, 2003; Sanchez, 1999). The last stage, termed Internalization, occurs when the individual has a strong sense of self and seeks to build connections with other groups in order to break down the dominant, oppressive value system (Adams, 2007). When individuals gain a sense of cultural identity that is securely formed, collaboration with others from different cultures becomes a positive and empowering process. Culture can then become a source of personal pride, and appreciated for the richness it brings and the importance of its presence in society (Ndura, 2004).

The stages of identity development are dynamic, and any given classroom will have a combination of students in various stages. Some students will undoubtedly understand that they have a culture, yet may still find it difficult to understand how that culture has influenced their daily lives and the things they value. Other students may have never considered themselves as cultural beings, yet with further exploration might discover that they identify with more than one cultural group. For students, learning to identify their culture will not only add to their personal identity, it will also embed in them the psychological importance of understanding each person’s cultural identity and being sensitive to it. Each student is on a unique journey of self-discovery, and will require a different level of support and education from the professor. Finding a way to collaborate with students so that they develop a richer sense of cultural identity is necessary for both their personal growth and forward movement toward achieving an internalization of the psychology curriculum.

Engaging in Cultural Identity Exploration

During the last decade, the percentage of newly enrolled college students aged 18–24 in the US increased from 35% to 41% (U.S. Department of Education, National Center for Education Statistics [NCES], 2012). However, the percentage of U.S. college students aged 25 and over has increased more than the percentage of younger students, with an increase in the last decade of 42% (NCES, 2012). In addition, over the last two decades, the percentage of U.S. college students who are Hispanic, Asian/Pacific Islander, and Black has increased significantly, while the percentage of U.S. college students who are White has decreased (NCES, 2012). This means that in the US the average undergraduate psychology classroom is composed of a diverse student population, ranging in age, ethnicity, and life experience. Cultural identity exploration among such diverse students must be dynamic,
Adapting to the myriad of needs presented by the students.

**Experiences from the Classroom**

Over the past number of years, giving consideration to the diversity of students in the classroom, as well as the need to internationalize the psychology curriculum, we have experimented with a number of strategies to guide students in cultural identity exploration. Approaching the classroom as a place for dialogue, where professor and student learn collaboratively from each other, students are encouraged to share their experiences with culture and their understanding of their own cultural uniqueness. Specifically, students are given the opportunity to participate in class activities and assignments that demonstrate unique cultural perspectives and to discuss cultural ideas in small group settings. Art and creative writing are used as mediums for representing cultural identity development. In addition, students participate in a service-learning activity involving a culture other than their own, and research a social justice issue in an effort to gain an increased understanding of present cultural and sociopolitical issues.

Students are encouraged to integrate what they gain from service-learning and social justice research with the concepts learned in class and their widening concept of their own cultural identity, in order to create a more holistic understanding of culture and promote greater cultural competence.

**Learning Community.** Developing a cultural identity is tied to understanding self in relation to others (Van Meijl, 2008). With this in mind, learning communities are created at the beginning of the semester. Students are asked to divide themselves into groups of five to eight people, which become their Learning Community. The objective of the Learning Community is to create a cohesive small group setting where students can engage in a deeper level of dialogue and reflection than can be accomplished in the large class setting. Each week, Learning Communities are also assigned a portion of that week’s reading material that they are responsible for presenting to the rest of the class. Students meet in their Learning Communities once a week during class to discuss how they will present their assigned material, and are provided with art supplies to aid in their presentation.

In those small groups, the Learning Communities, discussions of cultural identity happen organically as students share the ways in which they relate personally to theories and concepts from the course readings. As a way of promoting cultural understanding and further dialogue, students are encouraged to share their personal stories during their class presentations. Presentations are often humorous, sometimes touching, and sometimes only a repetition of the original reading material. Yet, in the end, students are usually able to relate a personal experience to what they are learning, and display how they are internalizing the information and developing a corresponding sense of cultural identity.

**Cultural Box.** Expression of self through art is a way of helping students explore their cultural identities and become invested in the process of discovering how what they create is related to the way they understand themselves, their families, others, and the world as they perceive it (Marshall, 2008).

Students are able to reflect on their work and its relation to culture as they present it to a group of their peers. Personal culture can then be connected to group culture as students observe their classmates’ artwork and reflect on how other students portray a culture that is either similar or dissimilar to their own. Sharing cultural artwork can initiate an open dialogue between students that promotes the appreciation of differences among cultures.

Students in our class are given this opportunity through the Cultural Box assignment. This is a common assignment given in a variety of courses across the curriculum and we have not been able to identify any single contributor which should be credited for the creation of this type of assignment. These are the details of our specific adaptation of this general assignment.

Students are instructed to design a Cultural Box that they will present to their Learning Community in class. Specifically, students are urged to interview family members and gain as much information as possible regarding their culture. Family heritage, roots, traditions, practices, worldviews, and belief systems can all be explored. Students are then expected to gather items that represent their culture and arrange them in any type of container or box. Students may include various objects that are meaningful to them, such as cultural artifacts, religious artifacts, books, photos, and images. On presentation day, students spend 10 minutes presenting their Cultural Boxes to their Learning Community, focusing on the development of their cultural identity and understanding of themselves as cultural beings.

Most students find creative ways to present their boxes and explain their cultural identity development. While the assignment appears simple at first, students often spend exponentially more time on this assignment than other more traditional written assignments. In addition, this can be an especially empowering assignment for students who do not typically express themselves well in written form. Through weeks of working within their Learning Community, the group becomes a safe place for students to share personal experiences, and some students reveal information about themselves or their history that they have never before had the courage to share. The experience of sharing personal culture is validated within the group. For example, recently a Learning Community ran out of class time on presentation day. Instead of leaving when class was over, the group unani-
mously elected to stay late in honor of those who were sharing as well as those who had not yet presented. Furthermore, following this assignment, students often express experiencing an increased level of understanding between group members. The number one outcome reported by the students following this assignment is a reduced prejudice towards others. The Cultural Box encourages cultural identity exploration and initiates intercultural communication and engagement intellectually, creatively, and emotionally.

**Creative Writing**

Creative writing assignments could be employed as potential alternatives to the assignments used in our course. For
example, another activity that can help students understand their cultural background is inspired by a poem from George Ella Lyon (1999) entitled “Where I’m From.” This poem explores the author’s cultural heritage and the elements that remind her of where she learned her sense of self. In this exercise, adapted from an example on Lyon’s (n.d.) website, students are given a copy of Lyon’s poem and encouraged to write their own version. They are asked to think about the things in their lives that they take for granted or consider normal. Students are also encouraged to explore events in their past that were hurtful, understanding how both the good and the bad helped to shape them uniquely. To get students started with ideas, they each take out a piece of paper and create headings like “Home,” “School,” “Family,” “Play,” “Religion,” “Beliefs,” and “Food,” and then make a short list under each heading of ideas that stick out to them from their childhood. For example, under the heading “Home,” a student may write ideas such as “the peeling paint on Grandma’s back porch,” or under “Beliefs” they may write, “suck it up” or “boys don’t cry.” Those elements from their childhood then become parts of the poem. Incorporating those items, their poem may then start out, “I am from the back porch; from peeling green paint under Grandma’s rocker. I am from straight backs; from ‘suck it up’ and ‘boys don’t cry.’”

For most people, where they are from is deeply rooted in their identity, whether they realize it or not. Identity development is negotiated and maintained through linguistic expression (narrative, for example) within relational and community settings (Marsten & Howard, 2006). Thus, expressing their personal history in a literary form enables students to compose and better understand their own historical narrative. This exercise will hopefully guide students into a greater discovery of self as cultural beings, and their respective background as more than just the normal experience of most people within their group. Students’ experiences will develop into evidence of cultures of which they may not have been aware. To solidify this idea, students are asked to share their poems in a group setting; the Learning Community could be utilized for this purpose. Focusing on personal stories promotes a deliberate mindfulness within the students, as they become aware of their group members’ past experiences, and internalize that into a deeper understanding of each other as both recipients and creators of cultural meaning (Adams, 2007). This process of social awareness and transformation begins with individual stories and evolves into a discussion of common experience that leads to a new conceptualization of culture in self and others (Adams, 2007).

Opportunities
When teaching students about culture, and encouraging them to explore their own cultural identity, there are a number of opportunities for both the students and the professor. As professors share their cultural identity, and encourage students to do the same, a mutual understanding is developed. This understanding is invigorated through open dialogue, which allows students to interact with professors more equitably than in other classroom settings, sharing personal experiences of culture as well as differing opinions on how cultural identity is relevant in their lives. Students and professors are given the chance to enrich their perspectives regarding the importance of understanding cultural identity and internationalizing the psychology curriculum.

Student Benefit
Students who actively engage in class, and welcome the chance to experience culture in a more personally meaningful way, find many benefits that reach beyond merely meeting the course objectives and obtaining credit for the course. For one, students are able to share powerful personal stories and gain validation for their experiences (Marsten & Howard, 2006). Either they find others in the class who can identify with their stories, or they discover an interested audience to share their unique identity experiences with. In addition, students have an opportunity to interact with their peers and develop a greater understanding of culture and its personal significance to others (Ndura, 2003).

Through these experiences, students learn how to create safe communities where sharing their culture is expected and rewarded. Experiencing such group cohesiveness will hopefully aid them in the future, when they have other opportunities to work closely in a group and develop a sense of collaboration and openness. Their trust in the benefit of group work may help them invest in future group activities, both personally and professionally. Furthermore, students are able to self-reflect on how their culture has shaped them and contributed to the formation of their values, beliefs, norms, symbols, and rituals; something they may not have previously given much thought to (Ndura, 2003).

Professor Benefit
For professors who are engaging their students in cultural dialogue, there is an element of personal openness and vulnerability required. In order to help students understand the intricacies of cultural identity, and realize the culture they may have dismissed as just life as normal, professors can use stories from their own life (Ndura, 2003). These stories may include childhood rituals and norms, or experiences with reflecting on their personal values and beliefs. The professor may then ask students to share their own stories that relate to, or differ from, what the professor has shared.

When dialoguing with the students, professors allow a level of vulnerability that may differ from teaching more traditional curriculum. Subsequently, they expose more of their personal lives in the classroom than they may be used to, in order to facilitate an environment of sharing and model a sense of cultural identity exploration. In this process, the professor will also rely on the students’ active participation and personal stories more than they might in other classes.

One benefit of promoting open sharing in the classroom is the deeper perspective that can be gained from hearing about students’ cultural experiences. Professors are able to appreciate their students from a deeper cultural perspective, and gain greater understanding of various cultural values, practices, norms, and other elements (Ndura, 2004). That
collaborative sharing experience is a valuable element in nurturing trust and understanding between professor and student and fostering a greater sense of educational equity in the classroom.

Challenges

When done well, exploring cultural identity with students is a richly rewarding experience. However, there are challenges that might be encountered. These challenges should not detract from the experience of cultural dialogue, but rather serve to remind the professor of the continued importance of preparing a comprehensive curriculum and anticipating potential challenges.

The subject of culture can bring up important but sometimes difficult questions and comments regarding race, sex, religion, ethnicity, social injustice, and other important cultural topics (Ndura, 2003). While these questions mean that the students are engaging with the material, it can also result in dialogue that is difficult for both the student and the professor. Professors who have explored their own cultural identity will be more comfortable addressing difficult elements of culture and speaking plainly and openly with students, encouraging further questions instead of sending the implicit message that some questions are better left unasked (Ndura, 2003). As noted, professors allow a certain level of vulnerability when sharing their cultural identity with students. Even when understanding the benefits that will follow, professors may find it initially challenging to take that step. For example, especially depending upon personal pedagogy, professors may feel the need to remain objective in the classroom and maintain a level of distance between themselves and their students.

In addition, the courage to teach from a collaborative pedagogy may be combated by other education professionals who believe in a more traditional hierarchy between professor and student. Furthermore, colleagues may question a pedagogy that incorporates art projects and narrative into the classroom at the post-secondary level. Professors can prepare themselves by being thoughtful in presenting information and dialoguing with both students and colleagues alike.

Conclusion

Psychologists and other mental health care professionals must obtain a level of cultural competency that is attuned to the level of diversity of need presented in the respective populations with whom they work. In an increasingly globalized world, most psychologists and mental health care workers will find that the populations they serve are in fact exceedingly diverse in the presentation of their needs and unique cultural experiences. As such, internationalizing the psychology curriculum is imperative to the future of psychology as a discipline and to the service of those who receive mental health care services. Internationalizing the curriculum begins by training students to understand themselves as unique cultural beings, with a personal cultural identity. Once students understand their cultural identity, they can then develop a greater appreciation for the important role of culture in psychology. Professors can aid students in cultural identity exploration through engaging them in open dialogue during class, sharing personal experiences with cultural identity, and challenging students through class activities that involve considering their history through a cultural perspective. Professors and students will both be challenged as they explore cultural identity and engage each other in open dialogue, yet many will also benefit from gaining a new perspective on the impact of culture on identity. A personal exploration of culture in the undergraduate psychology classroom equips students with a greater foundation upon which to build cultural competence. In addition, the process prepares students to serve clients with empathy and understanding, ultimately benefiting the discipline of psychology and perpetuating the much-needed internationalization of the psychology curriculum.

References

Teaching International Psychology

Therapies, 25(4), 97–110.

Authors’ Note
Dr. Jacqueline Gustafson serves as the Associate Dean and a member of the faculty for the College of Social and Behavioral Sciences at Northwest University. In addition to teaching undergraduate and graduate courses in psychology and research methods, Dr. Gustafson enjoys supervising doctoral dissertation research. She first became interested in the field of international psychology while studying abroad in numerous short term immersion trips as an undergraduate. Since that time, she has co-led qualitative research projects in Rio de Janeiro, Brazil and then psychology study tours in Italy, Greece, England, Scotland, Ireland, Germany, and France. Inspired by her early experiences as an undergraduate, she pursued graduate work in psychology, education, and global studies. As a result, she is interested not only in international psychology, but also in the pedagogy that is used to teach international psychology and develop students who are able to engage with their global community in a holistic and reflective manner.

Chaithra Devereaux is a third-year graduate student at Northwest University, studying to earn her doctorate in counseling psychology. Chaithra has studied in Santiago, Chile and worked with several families there, gaining greater cultural understanding. She also spent three years in the inner city of St. Louis, MO, serving low-income and homeless families. Chaithra chose psychology because of her interest in social justice and her desire to work with underserved populations. She worked as a graduate assistant in Dr. Jacqueline Gustafson’s cultural psychology class, where she lectured and lead activities, engaging students through a personal exploration of cultural identity. Through that experience she gained a deeper interest in integrating culture and psychology in the field as well as the classroom.

Editor’s Note
This column is the first to feature guest contributors. If you have an interest in the inclusion of international perspectives in the teaching of psychology, please consider sharing your ideas and work in this column. If you would like to be a guest contributor, please contact the section editor at greenwald@webster.edu for guidelines.

Translators Wanted
A one-page overview of the history of the APA Division of International Psychology was co-authored by its Presidents John Hogan and Harold Takooshian. It is located on our website at: http://div52.org/about-us/a-brief-history-of-division-52/

We now seek global colleagues to translate this sheet into other languages, with themselves as the author, to circulate to colleagues and students globally. As of July 2013, this sheet appears in 24 languages: Amharic, Armenian, Chinese (Mandarin), Dutch, English, Estonian, Finnish, French, Greek, Hindi, Indonesian, Japanese, Kinyarwanda, Korean, Latvian, Malaysian, Norwegian, Polish, Portuguese, Russian, Sinhalese, Somali, Spanish, and Thai.

Can you translate this into another language? If so, contact Dr. Rivka Bertisch Meir at winsuccess@aol.com or Dr. Harold Takooshian at takoosh@aol.com.
Implementing Mental Health Programs Internationally: Examples from Haiti

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Abstract

The increasing focus on mental health across the globe calls for the field of psychology to examine the role that we want to play in assisting with these issues. Given their pioneering work on social justice and multiculturalism, psychologists are poised and well equipped to engage in this work. The overall aim of this paper is to share some principles on how to address mental health issues internationally in a sustainable way. Specifically, this paper provides an overview of the mental health needs in low- and middle-income countries and concludes with concrete illustrations from our work in Haiti.

Keywords: mental health, Haiti, international, low-income countries, culture

Mental, neurological, and substance abuse disorders (MNS) account for about 13% of the global cases of disease and 30% of non-communicable disease (Collins, Patel, & Joestl, 2011; WHO, 2010). The data show that mental disorders account for an average of 11% of the total disease in Low- and Middle-Income Countries (LMICs; Patel, 2007). A series of international reports, mainly by the WHO, on the mental health treatment gap (Saraceno et al., 2007; WHO, 2005, 2007, 2008, 2010), demonstrated the urgency of responding to the mental needs of persons, particularly those in the LMICs population. There is evidence that suggests that poverty (Sharan et al., 2009) is associated with the prevalence of mental disorders. Individuals’ low levels of education, poor housing, and low-income levels compound this issue (Lund et al., 2010; Patel, 2007; Patel & Kleinman, 2003). However, many of these countries are not equipped with the resources to respond to this growing treatment gap (Lund et al., 2011; Saraceno et al., 2007; Wang et al., 2007). As a short-term solution, many mental health workers from the international community often travel to these countries to provide assistance and fill this gap. However, these initiatives cannot lead to sustainable programming in the regions served. This paper provides an overview of the mental health needs in LMICs. It uses a case study in Haiti as an illustrative framework of a sustainable model of mental health programs.

Mental Health Needs in Low Income and Low Middle Income Countries

The treatment gap between low- and middle-income countries and those countries that fall into the high-income category is staggering. For example, recently reported data indicate that unipolar depression (the most prevalent of Mental, Neurological, and Substance Use (MNS) disorders worldwide) accounts for 55.5 million Disability Adjusted Life Years (DALYs) in low- and middle-income countries and 10 million in high-income countries. Similarly, alcohol use, one of the top three MNS disorders worldwide, accounts for 4.2 million DALYs in high-income countries and 19.5 in low- and middle-income countries (WHO & World Organization of Family Doctors, 2008). International health organizations and a number of researchers suggest that this treatment gap continues to grow (Kohn et al., 2005).

Data in the Caribbean, although limited due to an accompanying research gap, follow a similar pattern. Of the 30 countries that comprise the Latin American and Caribbean regions in the 2011 World Bank database, Haiti is classified as the only Low Income Country (defined as $1,005 or less annual per capita income), whereas eight are classified as Lower Middle Income Countries ($1,006–$3,975 annual per capita income)—Belize, Bolivia, Guatemala, Guyana, Honduras, Nicaragua, Paraguay, and El Salvador. In 1978, the World Health Organization (WHO) requested that Caribbean governments study and implement both traditional and Western medicine strategies as part of a national primary health care initiative. The Pan American Health Organization (PAHO) repeated this call, followed by other international organizations interested in increasing access to quality health care throughout Latin American and Caribbean (LAC) regions. Yet, a greater global health care initiative is necessary to address the unmet health needs of the Caribbean people in the insular part of the regions. Race and ethnicity play an important role in the poverty and social marginalization of LAC populations. These groups experience dramatic differences in patterns of disease, health status, access to and use of health services, and poor health outcomes as compared to other racial/ethnic and socioeconomic groups within the region (Casas, Dachs, & Bambas, 2001; Montenegro & Stephens, 2006). Although few studies examined the relationships between race/ethnicity and socioeconomic conditions and health in LAC populations, the limited evidence suggests that large health differentials between the upper and lower levels of well-being (be it measured by income, education level, spatial distributions, ethnicity, gender, or national origin) exist. These findings are consistent with studies examining health disparities in North America and Europe, highlighting the need for nations to transform their societies into equitable communities that promote opportunities for the health and well-being of all citizens (Casas, Dachs, & Bambas, 2001).
Mental Health Needs in Haiti

Well before the devastating January 12, 2010 earthquake, the Pan American Health Organization identified Haiti (the only Low Income Country in the insular Caribbean) as one of five “priority countries” in need of long-term commitment from the international community. The PAHO commented on the nation’s severe health challenges (PAHO, 2005, 2011). Of the Caribbean nations, Haiti is reported to have the highest rates of infant and maternal mortality, chronic malnutrition, and HIV (WHO, 2012). According to the United Nations World Food Program, 80% of Haiti’s population lives below the poverty line (The United Nations Population Fund, 2011). Malnutrition is thus a significant problem with half the population identified as “food insecure” (defined as no access to sufficient, safe, and nutritious food for an active and healthy life) and even fewer having access to clean drinking water. The lack of adequate health care services available to Haitians is unsettling. For every 10,000 inhabitants, there are only 2.5 doctors and 1.1 nurses available to treat the aforementioned health challenges. These health care providers typically practice in urban areas leading many Haitians to seek services from vodou priests and traditional healers, a common alternative to medical and mental health services (Jerome & Ivers, 2010). Specific to mental health, in 2003 there were only 10 psychiatrists and nine psychiatric nurses in Haiti in the public sector, most of whom work in Port Au Prince, the main capital of the country (Pan American Health Organization, 2010). Thus the needs are even greater in more rural parts of the country. A more recent report indicates that there are two psychologists and .028 psychiatrists per 100,000 inhabitants in the island (WHO, 2011) and over 2,000 MNS measured in Disability Adjusted Life Years (DALYs) per 100,000 persons. With few dollars ($2.9 US) per capita expended for health services, it is likely that without international support Haiti will remain a nation with limited access to health care providers. In response to this crisis, the Minister of Health in Haiti along with national and international collaborators recently launched a new primary health care. The initiative expands the capacity of health care providers and integrates mental health into primary care. It also improves the infrastructure of, and facilitates, access to care. These objectives address physical and mental health needs.

The mental health needs in low-income countries such as Haiti are vast. These needs are often unique to the countries’ particular cultural nuances. Yet, while the needs in such countries may be heavily influenced by their cultural context much insight can be gained from exploring other existing international interventions and the unique cultural, sociopolitical contexts in which they are implemented and exist. In this vein, in their report on Integrating Mental Health into Primary Care, the World Health Organization and the World Organization of Family Doctors (2008) outline 10 key principles for implementation of mental health in various global contexts (see Table 1). The report draws from a number of models of integrative mental health in a several countries, only 3 of which fall in the category of Low Income (LICs) and Low and Middle-Income Countries (LMICs). The models described in the report demonstrate that the design and implementation of mental health varies based on the cultural needs and challenges specific to the mental health needs of a country. These include the structure of the health care system, the reach and impact of stigma surrounding mental health, and more. In this same manner, the purpose of this paper is to contribute to this body of literature on principles for effective practice in mental health. It adds to this international literature by offering a broader focus on implementing mental health programs and projects in low- and middle-income countries. It draws from design and implementation of a Haiti-based project.

Table 1

<table>
<thead>
<tr>
<th>10 Principles for Integrating Mental Health Into Primary Care</th>
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<tbody>
<tr>
<td>1. The integration of mental health into policy and plans.</td>
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<tr>
<td>2. Advocacy to address attitudes and behaviors towards mental health. (Various sectors)</td>
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<tr>
<td>3. Adequate (pre-service and/or in-service) training of primary care workers.</td>
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<tr>
<td>4. Primary care tasks must be limited and doable.</td>
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<tr>
<td>5. Specialist mental health professionals and facilities must be available to support primary care whether by referral or in collaborative models such as supervision.</td>
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<tr>
<td>7. A commitment to integration as a process, not an event, which takes time and may occur over a number of years or a series of developments.</td>
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<tr>
<td>8. A mental health service coordinator to oversee integration and foster effectiveness.</td>
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<tr>
<td>9. Collaboration with other government non-health sectors, nongovernmental organizations, village and community health workers, and volunteers.</td>
</tr>
<tr>
<td>10. Financial and human resources are needed.</td>
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</tbody>
</table>

Note. Adapted from *Integrating mental health into primary care: A global perspective* by the World Health Organization and the World Organization of Family Doctors.

Illustration from Haiti: A Capacity Building Approach for Mental Health Programs Internationally

The overwhelming need in LICs and LMICs calls for a response by professionals in the international community. However, prior to responding to these needs, it is imperative that providers and researchers have a clear understanding of some key areas that are instrumental in building mental health
capacity in the country of interest. Their perspective must be culturally informed. Over the past 15 years, we have implemented a Train-the-Trainer Mental Health program in various regions in Haiti that enabled us to successfully deliver the program in hospital and community settings. Below is a summary of the guidelines that we followed, and that consists of the following areas: (1) In-Country Partnership; (2) Enhancing Cultural Knowledge; (3) Building a Culturally Competent Team; (4) Building Culturally Relevant Curriculum; and (5) Building Capacity.

In-Country Partnership

All of the mental health projects that we have implemented in Haiti were in partnership with several key organizations that had a good sense of the community and the needs of the people. This section describes our experiences with the implementation of our Train-the-Trainer Mental Health (TTMH) program. The TTMH project in Haiti was a response to the earthquake and other events that shaped a growing awareness amongst Haitian health professionals of the mental health needs of the population and lack of resources to meet these needs. On the research side of the project, the project investigator included a member of the Haitian Diaspora and two other university researchers who worked in Haiti on issues related to health care. Members of the Haitian diaspora also served as the initial team of trainers. These persons were health professionals of Haitian descent, which we thought was a necessary background for persons to be familiar with the basics of social and professional interaction in Haiti. Trainers included doctors, nurses, psychologists, and psychiatrists. Some researchers also were involved at the training level due to their background working with Haitian immigrant clinical populations in the US. The US-based team of researchers and health professionals worked in collaboration with the Haitian based team in order to gain perspective on what was responsive to the needs get a pulse on the mental health system in Haiti and to draw on existing resources. Although there are limited resources in the regions in most need, often times, there are already some individuals in the country working hard to address the needs of the people. These individuals are well acquainted with the needs of the community, the culture, and language, and understand the most effective mechanisms to implement sustainable programs.

The Haiti-based team included a number of existing stakeholders who were involved with the relevant populations. Thus our project was a response to the need for clinical psychologists. At the time, hospital administrators communicated that there were insufficient clinical psychologists to respond to the population. Health administrators communicated the need to increase research capacity. They wanted to find existing programs in search for best practice models for advancing their goals. Thus the partnership was a response to a goal articulated by leaders and community members who live in Haiti and respond to the daily needs of the Haitian clinical population. In response, researchers in the US were responsible for grant writing, and the development of a culturally tailored curriculum.

Resident professionals were able to identify the appropriate fit for the development of the project, due to their familiarity with the overall landscape of the health care system. A training system previously in place at the hospital was recommended as the best fit for recruitment for the program. This approach supported existing communities by partnering and tapping into existing resources and structures. Haitian residents were also responsible for maintaining the logistical aspects of the program. The project manager and program assistant were both based in Haiti. Both are Haitians who work in the health care system. Their responsibilities included ensuring logistical needs, communicating with doctors, nurses, and more.

Cultural Knowledge

Although researchers, practitioners, and other staff may have a broad knowledge of the country with which they will partner, it is critical that persons take on the role of learner. They should desire an intimate understanding of the local community, prior to conducting any outreach work. This process of engagement allows practitioners to gain an awareness of the history and the cultural context in which they will subsequently work (Nicolas, De Silva, Grey, & Gonzalez-Eastep, 2007). For our Haiti project, our Project Investigator, a member of the Haitian diaspora (a Haitian psychologist who was born in Haiti and did her post-secondary education and now lives in the US), first made frequent trips to the villages of interest. The PI gained a better understanding of the local culture, including needs, values, etc. It is an erroneous assumption that because one has visited or is from a country, they are adequately familiar with the culture. People need a reminder or training about the values and mores of the local context in which they conduct their research and assessment. By spending time in the local community as a learner, the PI of the project gained familiarity with linguistic nuances that varied across Haiti, including parables, jokes, and tales. Additionally, it exposed her to characteristics of the community that residents were proud of and for which the community was known. Prospective investigators and those conducting outreach were also invited to meet with both key community stakeholders as well as local residents. In the case of Haiti, the project investigator met with the head of the hospital. They also went to the market and had opportunities to become familiar with needs, resources, and other nuances of the community. It is therefore important for practitioners to first engage in a process of self-education through immersion, supplemented by reading books, and seeking other resources to gain a more intimate sense of the local context. This should include other persons who would work on the project, in advance of outreach activities.

Self-education through pre-travel and other forms of research allows practitioners to determine the type of staff that they will need in terms of both resources, and fit. Based on this reality, the staff for the project in Cap Haitien was different from the staff who were selected to work in Petit Goave. Pre-travel and self-education also served as the impe-
Building the Team: Culturally Relevant Staff

Given the importance of having an in-country partnership, the creation of an in-country team and a diaspora team is central for working on the project, each having specific roles. As part of our mental health program in Haiti, we have two teams: a US-based team and a Haiti-based team. In order to be effective with our programs, it was important to ensure that staff in the country and staff in the US worked in continued collaboration. This facilitated mutual learning and a supportive environment.

US-based team. A prerequisite for US-based staff was that they would have adequate background in the culture and language, for easier communications between the two teams. As such, Haiti-based staff could hold US-based staff accountable and provide a source of feedback regarding cultural nuances as well as logistics specific to the context. The team consists of Haitian mental health professionals (psychologist, psychiatrists, social workers, and psychiatric nurses) who were all born and raised in Haiti and immigrated to the US in their late teens or adult life. The team selected the individuals based on their mental health background, linguistic abilities, familiarity with the culture, and their willingness to commit several trips a year to Haiti for the project over the course of several years. Once the team members were selected, conference call meetings were implemented with the team to provide an orientation to the program, get connected with each other, and create a plan for working together. In addition, prior to the first trip to Haiti, the team received a one-day training around the curriculum and the community in which the program would be implemented.

Haiti-based team. Given that the in-country partnership consisted of identifying an individual who would lead the program in Haiti, this individual also took the responsibility of identifying individuals who could serve as members of the Haiti-based team for the program. The member of the team depends on the focus of the project. For example, the community mental health project in Petit Goave consists of team members from various backgrounds (such as psychology students, communication specialists, religious leaders, community leaders, etc.), while the integrating mental health into primary care project in Cap Haitien on the ground initial team, consists of a family physician, a psychologist, and a nurse.

Coming together. The two teams would meet in Haiti several days prior to the implementing of the project to familiarize themselves with one another, review the logistics, and obtain additional training on the curriculum, etc. Such meetings prior to the actual project implementation were critical to ensure that members of the teams develop a trusting relationship with each other. It was a great opportunity for us to also learn from each other about ways to more effectively implement the curriculum as well as develop a better understanding of each other. A good example of a lesson learned moment for the team was the perception by the US-based team that accommodations needed to be made for the Haiti-based team to reside closer to the project site during the days of the implementation, so as not to overwhelm them with community, and since many of them lived far away. The US-based team members set up hotel accommodations in order to respond to this challenge during the week of intensive training. Many of the incumbent trainees/trainers, however refused, indicating that the stay would displace them from their families, even for a week. Our own cultural framework led us to believe that a 45 minute to an hour-long commute would be a hassle that could easily be eliminated with a hotel stay. However, we quickly learned from the trainers that it was more important to them to be able to see their families than to have a short commute which may seem a more efficient and thus desirable approach. By interfacing with workers on the various aspects of implementation, we realized that this different response had much to do with the cultural values and mores in Haiti. Such reciprocal learning from each other assists greatly in ensuring that we develop an effective working relationship.

Language: French or Creole. In Haiti, French is perceived as the language of the educated or informed person. With this knowledge, program leaders encouraged persons to consider that the large majority of their clients would speak Creole. Over time, participants embraced the shift to speak Creole and learn the concepts using the Creole language as they recognized its important role. Encouraging such a shift, however, involved a delicate balance that did not entail imposing an outside view but rather carefully using cultural knowledge and awareness of nuances to recognize important dynamics that could compromise the effectiveness of reaching the overall goals of the program and foster a shift using a culturally respectful approach.

Gender. Similarly, participants subscribed to traditional gender and status roles that were intricately interrelated. Doctors, who were males initially, spoke up more, while nurses, who were female, hesitated to speak and felt like their voices were not heard. Together the trainers worked to create a context where all voices were respected and where nurses felt valued enough to share their thoughts. This paradigm was emphasized and incorporated into every level of training by incumbent trainers, who themselves had become more aware of gender dynamics through their own prior participation as trainees, making the shift a sustainable one. For example, groups were split to include both doctors and nurses, rather than having groups isolated by profession, trainers intentionally invited a variety of perspectives, etc. Over time, nurses shared important information about their profession with doctors, such as the level of interaction that they had with patients. The process became a learning experience and allowed for community building. Without an understanding and awareness of the nuances of the Haitian health care system and culture, it would be difficult to identify such poten-
Building the Curriculum: Culturally Relevant Materials

The program curriculum began with covering mental health issues more generally and then more specifically by incorporating culturally specific examples. While the basics of the curriculum remained the same, each program had different versions of training booklets to ensure that the curriculum maintains its cultural relevance. As such, the participants contributed to the continuous update of the content that was included in the manual. In so doing, participants were both students and also experts in the program development. To ensure that this was maintained, training manuals were printed just prior to each week-long session. This allowed us to include culturally specific symptomology, and other key information that emerged through discussions of the previous week’s training. The manual therefore served as a live, dynamic document, which was co-created by participants and trainers/program developers.

None of the manuals were finalized and presented ahead of the session. It was important for the manuals to serve as working documents that were to be updated as new cultural knowledge became available. At each session, for instance, persons would address key issues that were relevant to the contents of an upcoming session. As we learned of components that were not relevant, we removed or dropped the information from the manual, and we tailored, individualized, and updated the curriculum with the new information.

Building Capacity: Train the Trainers

One of the key elements of implementing programs internationally is ensuring that the programs are sustainable over time. While there are many ways of ensuring that, one of the most successful aspects of our programs was the training of trainers who would continue the goals of the project beyond the US-based team. At the end of the week-long sessions (except the last), 3–5 select participants are chosen as trainers. The participants are selected based on: their grasp of the material, their ease in group interactions, and their availability to participate in a continuation of the training. This component of program model has the ultimate goal of the US trainers no longer being needed to carry out the sessions. These selected participants serve as co-facilitators with the US-based trainers. As the program progresses, the trainers are responsible for leading the sessions in their entirety, with the US-based trainers only serving as consultants as needed.

The PI encouraged Haiti-based trainers to tailor various aspects of the program for cultural sensitivity. The trainers’ adaptations created opportunities for participants to: (1) increase their interaction with the curriculum; (2) demonstrate and strengthen their leadership capacity; and (3) increase their level of engagement during the training sessions. Trainees were excited to build camaraderie and to take on leadership roles during the course of the program. They took leadership and ownership of the program. They developed several initiatives with a focus on fostering a supportive and engaging community. As such, the group created a number of teams including the Daily Recap team, the Areas of Improvement team, the Animation team, and an Accountability team. An animation team may be an unfamiliar concept in professional settings based in the US, but for this training, movement, such as dance, claps, and more, was a key component of providing support and validation in a wholehearted manner. The trainees embraced the program with a community-focused, supportive, and warm approach. In addition, the teams provided a culturally relevant way for participants to demonstrate and strengthen their leadership capacities. By supporting the development of these capacities, the trainers helped to establish a strong sense of accountability, respect, and community within the Cap Haitien program.

In order to ensure that the trainers were supported, we contacted the trainers between each session in the forms of e-mails and social media. The team decided that the use of e-mail was the most effective mode of communication. The decisions arose through an informal polling process. Through e-mail messaging, trainers communicated with US staff about additional resources they required prior to the subsequent session, their availability to participate in any subsequent session, as well as their experiences attempting to implement their learning in the field. The e-mail communications between sessions ensured that the in-person time with trainers and US-based staff was utilized most effectively. In order to better support this goal, we institutionalized a pre-session orientation. This orientation typically took place in the form of a dinner the weekend before the start of the session, and included the US- and Haiti-based trainers. This created a space for the new and old trainers to informally come together and brainstorm ideas with the support of the US-based staff. These orientations typically took place in the forms of dinners, and were scheduled on the days and times that were the least disruptive to the daily schedules of the trainers. Since the orientations occurred a few days prior to the start of the session, it allowed time to troubleshoot any logistical complications that may arise.

During the e-mail communications, the trainers were informally polled on what topics they wished to lead and co-lead. These pairings were finalized during the orientation. Also, any additions to the curriculum were shared. The US-based staff led the first orientation that occurred. As the sessions progressed, the older trainers took the lead in steering the conversations. It was during this time that the trainers provided programmatic additions to make the program design both accountable and effective.

Conclusions

The purpose of this paper is to provide a framework for addressing mental health needs in resource starved nations such as low- and middle-income countries. The principles described are the product of a 16 year ongoing partnership between Haiti and psychologists in the United States. We have outlined a number of lessons learned that have not been previously addressed in other sources. The paper presents an
in-depth discussion of a number of principles that we found particularly important to mental health partnerships with countries in need.

References


International Community Trauma and the Posttraumatic Transformation Model

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**Abstract**

The surge of community disasters has prompted increased interest in the study of post-trauma recovery. The efforts of outstanding researchers have, at this point, produced sufficient research for psychological and organizational theorists to assume that large-scale traumas do indeed have a psychological and often spiritual impact on those involved. Further, many would suggest that the impact for most people creates psychological movement—transformation.

The two most predominant areas of investigation on post-trauma recovery have been posttraumatic stress disorder (PTSD) and posttraumatic growth (PTG). The study of PTSD gained momentum in the 1970’s as a response to Vietnam veterans. It was first included in the DSM-III in 1980. Interest in PTG did not really gain momentum until more recently—the middle of 1990’s, in large part due to the work of Calhoun and Tedeschi (1998a). Most post-recovery studies can be classified into these two distinct areas of investigation. Although these important areas of study have increased our understanding of the experiences of individuals moving through the recovery stage of trauma, the criteria of PTSD and PTG were not inclusive enough to capture the experiences of all people, organizations, and communities dealing with the trauma experienced by Haiti in 2010.

January 12, 2010, Haiti experienced a devastating earthquake that left an indelible imprint on the lives of those living in Haiti. Six months after the earthquake in Haiti hit, we interviewed 42 survivors to learn about their post-trauma recovery process, as well as conducted a quantitative study of a similar nature (O’Grady, Rollison, Hanna, Schreiber-Pan, & Ruiz, 2012). Based on our findings and reviews of the literature, we have determined that large-scale trauma often serves as an impetus for change for individuals, organizations, and communities, but it does not always trigger symptoms that meet criteria for PTSD, nor does it always result in growth.

Therefore, we are proposing a model of post-trauma recovery that recognizes the psychological upset generated by trauma, but that is more inclusive of those encountering such life-altering experiences. This model accounts for decline, which may or may not meet criteria for PTSD, and also accounts for the possibility of growth, as described in studies of PTG. Below we outline the stages of the model and the point of intervention for individual therapy, organizational improvement, and community intervention. Since the literature and our studies have found that spiritual resources play an important role in post-trauma transformation, we also include a discussion of “spiritual momentum.”

**Environmental Jolts**

We experience streams of environmental jolts everyday throughout our day. For example, we might walk out the door expecting sunshine, and are dismayed that it is raining. We attempt to pour ourselves a bowl of cereal only to discover to our disappointment that there is no milk in the refrigerator. Environmental jolts occur when we encounter the unexpected—creating a heightened sense of arousal or attention (Weick, 1995).

An environmental jolt can be perceived negatively, but can also be perceived positively. We put on an old pair of jeans and discover 20 dollars in the pocket. We come home from a long day of work and are surprised to see that our teenager cleaned the house while we were away. We code environmental jolts as positive or negative based upon our
perceptions of opportunity versus threat.

Environmental jolts vary in intensity. Calhoun and Tedeschi (1998b) suggested that some environmental jolts are significant enough to generate a “seismic power” that catapults people into a posttraumatic growth cycle. Haitians described their experiences during the earthquake in vivid detail. The following are examples from the interviews that describe the seismic power of this environmental jolt.

During the earthquake, I was home. I was listening to a show. It started to shake, and I watched the house fall. I screamed and called my brother. My brother has two sons, and he grabbed them and ran out. One of my nephews, three years old, and a wall fell on his head and he was bleeding.

I saw a lot of dead bodies, people, when I went out right after the earthquake. I ran out, I have a member of my family who has lost many of her houses and many people died in the houses. Including in my neighborhood there were many dead but something that was amazing was a baby about 2 years old in one of the houses and that baby was fine. She was rescued two days later. It was amazing.

I realized the catastrophe; I realized the supermarket had collapsed. When I got outside I was thinking about my mother-in-law who went to the Catholic Church. I was walking on bodies everywhere. When I got to the church. I saw the church fell down where my stepmother was. From that moment, I saw the church was flat. I was really trying to see if I can find my mother-in-law. I was trying to save people, heard kids yell ‘help me!’

Cosmology episodes are environmental jolts that are large enough to disrupt the status quo sufficiently to mark a pivot point in people’s life trajectory.

Cosmology Episodes

A cosmology episode is a bracketed cue that challenges the cognitive structure of an individual. These episodes are triggered by an environmental jolt when the pre-trauma individual encounters an environmental jolt impactful enough to disrupt his/her assumptions about self and the world. Weick (1993) explained how cosmology episodes are different from environmental jolts:

A cosmology episode occurs when people suddenly and deeply feel that the universe is no longer a rational, orderly system. What makes such an episode so shattering is that both the sense of what is occurring and the means to rebuild that sense collapse together … I’ve never been here before, I have no idea where I am, and I have no idea who can help me. (pp. 633–634).

When an environmental jolt hits an individual, organization, or community with sufficient resources of all types (economic, governmental, psychological, and spiritual) to process the event successfully, it does not rise to the level of a cosmology episode.

When a cosmology episode occurs, individuals tend to refer to the event as a “watershed that divides a life into ‘before and after’ the event” (Calhoun & Tedeschi, 2006, p. 9).

Some scholars of trauma suggest that all cosmology episodes are spiritual crises. Spiritual crisis is distinguished by a disruption to an individual’s, organization’s, or community’s collective sense of meaning of their lives and the world in which they live (Agrimson & Taft, 2009). Agrimson and Taft (2009) have suggested that cosmology episodes can cause impairment in seven constructs of a person’s sense of spirituality: (1) connectedness, (2) faith and religious belief system, (3) value system, (4) meaning and purpose in life, (5) self-transcendence, (6) inner peace and harmony, and (7) inner strength and energy.

Other scholars recognize that cosmology episodes can be studied at multiple levels of analysis. Community traumas are large-scale natural, industrial, or man-made community cosmology episodes as opposed to individual trauma which occurs primarily within the closed system of an individual. Wedged between the macro-concept of community trauma and the micro-concept of individual trauma is the possibility of a meso-concept of organizational trauma (Staw, Sandelands, & Dutton, 1981). Community cosmology episodes create a collective process of senselosing and sensemaking at the level of community, organization, and individual.

Senselosing

Cosmology episodes involve a disruption or destruction of the cognitive framework for meaning (Slattery & Park, 2012). When the global meaning framework we have in place is no longer viable for understanding our current experience, we experience chaos or a state of upheaval and enter into what is reminiscent of King Lear’s trough of madness (England, 1992). The process in which people lose their previously held global understandings of their world has been
coined by one scholar as “senselosing” (Orton, 2000). Senselosing is the collapse (gradual, rapid, or instant) of a cognitive structure. This disintegration can lead us to question our understandings about our relationship with self, community, and a higher power.

Brown (2008) explained the role of cosmology episodes in the process of senselosing by suggesting that they:

- deal blows to people’s meaning-making processes because [these events] tear them away from the comfort of their meaning-making systems, plunging them into chaos, and unpredictability in ways that cannot be denied or ignored, interfere with the practices that embody their systems of belief, and demonstrates the ineffectiveness of their prayers, spells, and charms. Trauma is the great destroyer of dreams and of beliefs that are the stuff of religious faith and spiritual practice (p. 228).

We are not, however, convinced that cosmology episodes are unsurvivable and permanent death knells to individuals, organizations, and communities. Senselosing is an intermediate process between a cosmology episode and senselosing, that—if handled skillfully—can reduce the likelihood of permanent negative outcomes from a cosmology episode.

One of the survivors in our study shared his experience with senselosing and the impact this process had on his spirituality. He stated that he and his mother had lived together in a simple home on meager means. A few years prior to the earthquake they had decided that despite the lack of needed resources they would set goals and work hard to create a fulfilling life together. The earthquake hit and unraveled his approach for negotiating his life. He stated,

My mother and I had dreams and we were working hard to fulfill those dreams when the earthquake hit. My mother was killed in the earthquake. She was the only person I had in my life. I had created a future with her. Now I do not know what I have. I was mad at God for taking away the only thing I had.

Six months after the earthquake, most of the people we interviewed were able to describe unique, individualized interpretations of senselosing triggered by the cosmology episode they experienced collectively.

Park (2005) suggested that people hold two forms of meaning: global meaning and situational meaning. Werdel and Wicks (2012) describe Park’s global meaning as an overall understanding of life that consists of beliefs about the world and self in regards to issues of justice, control, and predictability. They suggest that global meaning contains a set of individual or community goals that are intended to maintain “equilibrium of current objects and states” and produce a sense of purpose and meaning from the sense that the individual or community actions are leading toward a desired state or end (p. 61). Situational meaning is the meaning that is attributed to a specific event or environmental jolt. Senselosing occurs when individuals or communities cannot align the situational meaning assigned to the cosmology episode with their global meaning framework. For example, the global meaning ascribed by the survivor interviewed above may have been that he had control over his future. The situational meaning of the earthquake confronted this sense of control.

Another example of distress caused by senselosing was illustrated by another survivor: “I lost my home. I find the inability and lack of structure and education. People aren’t being educated. Education is what the engine needs, for many, training is how to live. I have no hope for the country.” This person’s global meaning about community progress may be that education is required for community well-being. The earthquake created a state of hopelessness as it confronted this global belief prompting a need for reappraising her meaning framework.

Sensemaking

Senselosing generates a level of distress that compels people and communities to reconsider their previously held global meanings in order to reduce the dissonance between global and situational meanings (Slattery & Park, 2012). The cognitive reappraisal of global meanings against the platform of the cosmology episode is referred to by some scholars as senselosing (Weick, 1995).

Sensemaking takes place as the individual or community ruminates about the cosmology episode and its impact on their life. Some scholars suggest that event-specific rumination is integral for effecting positive post-traumatic transformation (Calhoun, Cann, Tedeschi, & McMillan, 2000). During the senselosing or rumination/engagement stage the individual considers various narratives that incorporate the cosmology episode into her/his global meaning. This process often requires complex adjustments to one’s cosmological understandings and expectations (Calhoun & Tedeschi, 2006). Often, both the cosmology episode and the global beliefs require multiple adjustments and realignments until the individual settles on a new meaningful cognitive model for their understanding of themselves, others, and the world in which they live. Community cosmology episodes can confront collective discrepancies that can best be reconciled through a new collective narrative created, promoted, and ascribed to by the community (Mkize, 2003).

One of the individuals that we interviewed demonstrated the ruminative stage of senselosing:

I ask myself: What can I learn from this? What can I do for myself and my community in the future if another earthquake happens? What can I, or we, do in moving forward for developing our country and community?

The extent to which trauma develops into posttraumatic growth or decline is mediated by the meaning an individual, organization, or community assigns to the stressful life event (O’Grady, 2011). Reinterpretation of a traumatic event can
serve an adaptive role for experiencing stress-related growth (O’Grady et al., 2013). For the majority of those interviewed in Haiti, and for many people throughout the world, spirituality is a means for creating meaning. For instance, one of the interviewees said,

I felt these things were told, foretold by scripture because, even if somebody is down on his or her knees and prays at that time that person knew that it’s God’s work or God’s labor because a lot of other people were screaming and people that know the scriptures know that these things were meant to be.

The process of senselosing and sensemaking does not always result in healthy new global meaning. Some engage in unhealthy sensemaking processes such as denial of the cosmological episode or the adoption of a cynical or fearful global view of themselves, others, the world, or a higher power. Individual- and community-level sensemaking of global meaning following a cosmology episode situates them to experience post-trauma transformation.

**Post-Trauma Transformation**

When individuals or communities encounter an especially potent environmental jolt, described here as a cosmology episode, they typically dip into a state of senselosing in which the beliefs they once held no longer provide an adequate platform for understanding their current experience. The extreme discomfort of senselosing encourages sensemaking in which global meanings have to be reconsidered, reorganized, and reconciled with the cosmology episode. This process leads to posttraumatic transformation wherein the person’s or community’s view of self, other, world, and the divine are altered to integrate the episode into their new life narrative.

One of the predominant themes in the qualitative analysis of the interviews in our study of Haitian earthquake survivors was psychological and behavioral transformation. Many survivors reported a marked change on an emotional or behavioral level as a direct result of experiencing the earthquake. Calhoun and Tedeschi (2006) categorized this transformation into three domains: (a) perception of self, (b) relating to others, and (c) changed philosophy of life.

The earthquake survivors we interviewed noted powerful emotional changes such as being more reflective, in addition to behavioral changes such as spending more time fostering interpersonal relationships. The following are quotes representative of this theme:

I would look at you before to see if you clean and stuff. But now I am not like that. Now I see real human beings, not like I used to.

I’m not as anxious about death—not that I’m eager, but not as anxious as I used to be about death.

I want to be part of lasting change.

It made me shift my priorities to become the pastoral listener and encourager rather than just work with money and projects.

The close interaction between senselosing and sensemaking creates a new floor upon which subsequent actions and relationships are built.

The posttraumatic transformation model includes spiritual transformation because spiritual and religious beliefs are integral in the meaning making process for most people and communities throughout the world (O’Grady, 2012). Spiritual transformation refers to positive and negative spiritual consequence such as religious conversion, renewal or loss of faith, and has been demonstrated to have strong correlations with psychological transformation (Underwood & Teresi, 2002). Most participants in our study expressed narratives of transformation that included positive spiritual transformation. Many described their experiences of spiritual transformation as it related to their sense of significance to God or a higher power. One survivor described a new sense of motivation or purpose in their spiritual life: “From now on, I really think about what God wants me to do in my life. There are things not yet accomplished. It makes me more spiritual, and I take it more seriously.”

A few participants expressed a transformation in their role in the community. For example one participant described her sense of change using collective language, “We think more about the country … Haiti with new opportunities.”

Joseph and Linley (2006) outline three possible outcomes of the post trauma cycle: (a) assimilation of the episode into a pre-existing meaning schema returning to post-trauma levels of functioning which expose the person to retraumatization, (b) accommodation of the episode in negative ways resulting in psychopathology and distress, or (c) accommodation of the episode in positive ways leading to psychological growth.

An important insight gained from our study of the Haitian earthquake is that posttraumatic transformation can manifest as decline or growth. Post-trauma decline results when individuals and communities are unable to integrate the cosmological episode into their new life narrative in a fully functioning manner (Werdel & Wicks, 2012). Post-traumatic decline is most often discussed in the literature as post-traumatic stress syndrome; however, individuals can manifest symptoms of psychological or spiritual decay rather than growth that do not present as symptoms of PTSD as defined by psychological and medical diagnostic manuals. For instance, the following conditions can be framed as post-trauma decline, but do not necessarily meet full criteria for PTSD: (a) adoption of a cynical attitude towards others, (b) a decrease in sense of self-efficacy, (c) decreased interest and ability to experience emotional intimacy with others, (d) reduced sense of purpose in life, (e) decrease in workplace satisfaction, (f) exchanging an altruistic approach for an hedonistic approach to life, and (g) a loss of connection to the transcendent.
Posttraumatic growth occurs when individuals and communities engage in the sensemaking process in such a way that the new life or community narrative reflects meaning and purpose in the cosmology episode. They are able to endure ambiguity as they wrestle with the process of accommodating their identity, relationships, and philosophy of life to the cosmology episode. They seek for an upward spiral in the transformation of the new self by including (a) newfound strengths, (b) new possibilities, (c) improved sense of priorities, (d) heightened appreciation for their lives and the people in it, and (e) a more mature spirituality into their new life narrative (Tedeschi & Calhoun, 2003). Unlike negative emotions, which tend to heighten autonomic activity and narrow one’s focus of attention, positive emotions tend to decrease autonomic activity and broaden one’s focus of attention, with an increase in flexibility of thinking, exploration, and creativity, greater use of goal-directed problem solving, positive reappraisal of adverse events, and the creative search for meaning in adversity (Feder et al., 2008; Staw, Sandelands, & Dutton, 1981; Weick, 1993).

A growing body of research indicates that spirituality can create pathways from environmental jolts to posttraumatic growth. The values, practices, social supports, and meaning inherent in religion and spirituality form a structural framework for the sensemaking process (Slattery & Park, 2012).

**Spiritual Momentum**

The journey through the trough of madness can be unsettling for most people and usually interferes with community cohesion. People, organizations, and communities are uncomfortable with this state of disequilibrium and thus seek a vehicle to steer them through the process as efficiently and effectively as possible. Park (2005) proposed,宗教belief systems can provide individuals with comprehensive and integrated frameworks of meaning that enable them to explain events in the world in highly satisfactory ways. These frameworks of meaning are particularly important in interpreting and responding to the most challenging aspects of life, such as suffering, death, tragedy, and injustice, but religion provides a way for understanding mundane occurrence as well as extraordinary ones (p. 300).

Results of a qualitative study of Haitian earthquake survivors indicated that that those who relied upon their spirituality for meaning-making and coping tended to evidence greater resilience during and after the trauma. Participants also attributed their description of posttraumatic growth to positive framing—that there is a sense of a larger purpose or sense of order amidst disaster. Some saw this as a potentially growth-stimulating experience for Haiti (e.g., a chance to rebuild a better country). A number of people felt personally motivated to replace survivors’ guilt with a desire to help fellow survivors, providing physical, psychological, and leadership support to the rebuilding of Haiti. Additionally, people’s daily spiritual experiences with God, their perceptions of God’s awareness of them, and their sense of “specialness” to God predicted their degree of posttraumatic growth above and beyond the amount of loss they experienced in the earthquake (O’Grady, Rollison, Hanna, Schreiber-Pan, & Ruiz, 2013).

When spiritual resources are deeply embedded into the culture and identity of an individual and community, these resources can provide courage, comfort, and direction when other coping resources are inadequate to propel them through the posttraumatic transformation in a positive manner (Calhoun & Tedeschi, 2006). One of the participants in our study both experienced the earthquake as a victim and a helper. She explained that typical coping resources were inadequate for meeting the challenges that accompanied the earthquake. She found that appealing to people’s spirituality and her own spirituality was most useful in the aftermath of the quake: “All you can do is listen, beg them not to give up on God and not lose courage and not to lose faith, and so I’ve been doing more of that than anything else.”

Although those who do not ascribe to a spiritual perspective for life are likely to move through the posttraumatic transformation cycle towards post-trauma growth, a large body of research indicates that spirituality provides a unique and highly effective momentum for positive transformation by providing a structure for individual meaning construction and by offering a collective meaning framework for communities and organizations (Newport, Agrawal, & Witters, 2010).

**Implications for Practice**

Community disasters are by nature environmental jolts that lead to cosmology episodes in which senselosing occurs. Little is known about effective intervention processes at this stage of the post-traumatic transformation cycle. However, research has demonstrated that the sensemaking process is influenced by the type and degree of resources available to individuals, organizations, and communities during this stage of recovery (O’Grady et al., 2013; Weick, 1995). Therefore, practitioners can encourage growth over decline through assisting individuals, organizations, and communities to discover and draw upon growth promoting resources in their lives.

Western views of psychological intervention have traditionally been individualized and secularized. Many helping professionals have been trained to conceptualize change as taking place in the office of a mental health provider without any reference to potential spiritual resources in clients’ lives. However, this conception of post-trauma recovery is inadequate and inappropriate for most societies around the globe (Arnett, 2008). Most communities that have and will encounter community trauma or collective cosmology episodes do not have access to mental health providers and do not make sense of their experiences from an individualistic and purely secular perspective (Edara & O’Grady, 2013; Murthy & Lakshminarayana, 2006; O’Grady, 2012).

Due to the devastating impact of community traumas on
a society and the immediacy of the needs following such events, effective intervention requires that we use pre-existing infrastructures and psychological frameworks for recovery (Ochu, 2013). Training leaders in the community is one way to expand the availability of mental health helpers. Nearly all communities around the world have religious or spiritual leaders and congregations that they turn to for guidance and support during difficult times. Likewise, many people turn to their faith to make meaning during times of distress. Research also indicates that clergy are often the primary point of contact for people struggling with the aftermath of trauma (Benedek & Fullerton, 2007; Bradfield, Wylie, & Echterling, 1989). Given that communities have a preexisting infrastructure in the church and a collective meaning-making framework in spiritual beliefs, and that employing religious and spiritual beliefs in meaning-making has been demonstrated to create momentum towards positive post-traumatic transformation, it makes sense to work together with local clergy to create culturally appropriate psycho-spiritual interventions for their communities following community trauma (Leavell, Aten, & Boan, 2012). For those cultures in which individual or group therapy with professional mental health providers is reasonable and acceptable, practitioners can support clients in the development of new life narratives that integrate the cosmology episode and describe growth that has emerged from the struggle (Werdel & Wicks, 2012).

Conclusion

The post-traumatic transformation model accounts for the impact of significant environmental jolts, cosmology episodes, and the capacity for these episodes to disrupt our global meaning schema in a process described as senselossing. The model also accounts for the role of psychological and spiritual factors in sensemaking in the transformation process towards growth, stagnation, or decline. We acknowledge that most theoretical models tend to oversimplify complex processes, but it is our view that this model, although simple, accounts for variation in the processes among individuals, communities, and organizations. We encourage those involved in the work of post-traumatic transformation in their counseling offices, workplace, and communities to continue to add to this burgeoning area of research in nuanced ways.

We especially encourage our colleagues studying individual, organizational, and community trauma to push themselves outside their comfort zones and seek out vulnerable, disrupted, and struggling populations. As illustrated by one of the Haitian survivors we interviewed, the process of learning can serve as an impetus towards recovery for those who teach us:

Well, I feel good, and I feel strong when I, when I was telling you my story and I become stronger now because I found someone that asked me “how are you”, who is worried about me. That is great because I never found that. This is the first time.

There is much for us to learn about high-resilience individuals, organizations, and communities from people who have survived severe environmental jolts, disruptive cosmology episodes, and the pain of senselossing.

References


Undergraduate

The deadline to apply is August 15.

Graduate

Eligibility

- Full-time student
- Minimum GPA of 3.0 (or equivalent)
- Demonstrated involvement in the Haitian community (ex. Participation in school-related programs pertaining to Haiti or the Haitian diaspora or volunteer activities with Haitian organizations)

Apply

1. Submit an essay describing your commitment to pursuing Haitian Studies. Include a brief statement on your intended use of the funds, if awarded.
2. Two (2) letters of reference, one of which should be from a Haitian Studies scholar who is willing to serve as a mentor for the student.

Undergraduate students are asked to submit a one or two paragraph prompt describing their conference experience on the final day of the conference.

Graduate

Eligibility

- Full-time student
- Minimum GPA of 3.5 (or equivalent)
- Demonstrate proof of past or current research on Haiti and Haitian diaspora-related subjects.

Apply

1. Submit a copy of the abstract of the proposal submitted for the upcoming HSA conference. That papers need not be accepted by the time of the application but must be accepted by the program committee in order for the graduate student to receive the award.
2. Submit an essay describing your commitment to pursuing Haitian Studies. Include a brief statement on your intended use of the funds, if awarded.
3. Two (2) letters of reference, one of which should be from a Haitian Studies scholar who is willing to serve as a mentor for the student.

Graduate students awarded with this scholarship are expected to submit their conference papers to HSA by the final day of the conference at hsa@umb.edu.

Please note:

- The committee may decide on a given year to select both recipients in only one category based on the eligibility pool that year.
- Funds are not transferable and must be used by the awardee.
- Applications can be submitted by August 15, 2013 to: hsa@umb.edu and manouchekac@gmail.com.
Haiti: Third International Interdisciplinary Conference to Build Sustainable Local Capacity for Clinical Care of Haitians Following the 2010 Earthquake and Beyond

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The Third International Conference of the Center of Spirituality and Mental Health (CESSA, according to its French name, Centre de Spiritualité, d'Evangélisation, et de Santé Mentale) was held at the University of Notre-Dame d'Haiti (UNDH), in Port-au-Prince, on June 15–16, 2013. This two-day program was co-sponsored by the Montfort Missionaries, Haiti Province, and l'Université Notre-Dame d'Haiti. CESSA was founded in 2010 in response to the devastating earthquake. To help the nation recover from the devastating January 12, 2010 earthquake, an influx of trained international professionals arrived in Haiti from all over the world to provide short-term trauma services. The center capitalized upon these resources that were pouring into Haiti in order to create a long-term, local, sustainable response to the needs of Haitians, primarily in the form of training. The first annual training conference was held at the University of Notre-Dame, in Port-au-Prince, on June 25–26, 2011 and the second, on June 17–18, 2012.

The theme for the 2013 annual conference was: "Incorporating Spirituality into Treatment in Haiti: Challenges and Opportunities." As an interdisciplinary approach towards healing, this annual conference brought together faculty, students, interdisciplinary scholars and practitioners, college and university administrators, health services provid-
the topic: “Post-trauma growth, cultivating seed of forgiveness and meaning making. Utilizing the 7-step integrative healing model.” The director of the Centre de Recherche et d’Interventions Psychologiques (CRIPS), in Haiti, Dr. Herold Toussaint, gave a talk on “Spiritual Exercises of Ignatius of Loyola and Carl Rogers in Haiti.”

The panel on the topic of “Holistic clinical care of underserved populations in Haiti” featured Dr. Nancy Sobel, Dr. Michel Eugène, and Dr. Wismick Jean-Charles. Dr. Sobel presented her work with traumatized children and teens in the marginalized area of Cité Soleil, in Port-au-Prince. Dr. Eugène gave a report on his research and treatment of and advocacy for children suffering from traumatic stress in various schools in Port-au-Prince. Dr. Jean-Charles, discussed the program of CESSA in collaboration with Wheaton College and Regent University for the care and treatment of children caught in the practice of Restavek in Haiti. Final results of this exciting project will be published in future journal submissions.

Other notable symposia included one on Spirituality and Psychotherapy with presentations by the Loyola University Maryland group including Dr. Elizabeth Menard, on conflicts between spiritual and psychological development, Dr. Debra Rollison, on gratitude’s potential contributions to faith and growth, Peter Rogers, on compassion fatigue, and Drs. Kari O’Grady and Douglas Orton, on post-traumatic growth in Haiti. In other interesting panels, local researchers such as Dr. Joseph Hilaire from the University of Notre-Dame d’Haiti, Dr. Frantz Casséus, from the State University, Dr. Godfrey Midy, and Dr. Gasner Joint from the School of Theology in Port-au-Prince, discussed the importance of integrating spirituality into standard counseling and psychotherapy practices in Haiti. International psychologists, like Elizabeth Michelly and Marie Françoise Gipps, from the Institut de Formation Humaine Intégrale de Montréal (IFHIM), in Montreal, Canada, also reported about their work with religious leaders, school teachers, and native healers following the 2010 earthquake in order to build long-term local capacity.

Numerous training sessions were conducted by these international experts. In concurrent breakout-training sessions, participants, through case vignettes, psycho-spiritual exercises, group process, and reflection, had the opportunity to learn basic skills on assessment, treatment planning, and intervention strategies for integrating spirituality and psychology into their work with clients/congregants. They were taught skills to help prevent secondary stress. They also learned simple methods for cultivating mental health and basic massage therapy techniques.

A memorable session was the first-time student-to-student workshop conducted jointly by graduate student Joan Romaine from Loyola University Maryland, and Karty Vixamar, from the Haiti State University, discussing the formation of a collaborative relationship between students (and interested faculty) from Haiti and the United States. In this workshop, 68 Haitian students examined their ideas and objectives for a student-to-student collaboration, and set forth tangible goals for the next year’s conference.

This annual international conference affords international researchers an excellent opportunity to learn more about the development of psychology in Haiti, to meet with local psychologists, to visit historic sites, to form or strengthen friendships, to rejuvenate old connections, and to develop plans for collaborations. It also represents one model of collaborative and interdisciplinary effort to facilitate partnership between Haitian religious leaders, faculty, students, and mental health providers to address disaster issues and to respond to long-term emotional and spiritual needs following the 2010 earthquake and beyond.

In sum, the 2013 conference, like the two previous ones, was a great success, and it is consistent with CESSA’s mission, whose main goals, among others, are to develop sustainable relationships and partnerships between various stakeholders, to address long-term emotional and spiritual needs caused by disasters, to take an interdisciplinary approach to solve problems in Haiti, to explore opportunities for mutual actions, and to work together for the good of the Haitian nation.

Acknowledgements

This international annual conference could not have been
held without the generosity and hard work of so many friends, academics, and volunteers who have been part of the team along the way. First and foremost, I am grateful to my friend and colleague Dr. Judy Kuriansky, the main NGO representative to the United Nations for the International Association of Applied Psychology (IAAP) and Senior Consultant for training at CESSA, for coordinating once again, the participation of several international researchers to this conference. I would also like to recognize the assistance of my friends Sarah Hill, who serves on the Advisory Board of CESSA who donated her personal money for this effort; Myriam Meyts from Belgium, as Executive General Secretary of CESSA, who demonstrated incredible skill, loving dedication, and attention for the implementation of the conference, and Yollette Salnave and Maggy Cesar from New York, who coordinated the fundraiser for this initiative. I also thank the remarkable group of professionals who have contributed to the success of this collaborative effort. They include, Dr. Syriaque Cîné, Lamercie Estinfort, Barbara Payen, Anne-Mary Deroy, Edith Philidor, Alta Emile, and Sophonie Zidor. Finally, gratitude goes to Dr. Grant Rich, an expert in massage therapy, of APA’s International Psychology Division 52, who came to Haiti days before the conference to offer pro-bono, on-going trainings to the universities’ students and religious leaders.

Wanted: Sacred Videos

For one year from June 21, 2013–2014, videos are being sought from psychologists and others in 194 nations, to include in a major new movie called “Sacred.” This “crowdsourced” movie is described at http://sacredthemovie.org/contributors/

All successful contributors will receive recognition in the movie, which is being produced by which is being produced by a global team of Executive Producers, including Fordham University I-O psychologist Dr. Bill Baker (President Emeritus of WNET).

They seek videos from around the globe showing anything uplifting, beautiful, or unique. Examples: a religious holiday from your point of view; an observance unique to your part of the world, or even your household; weddings; birthdays and other celebrations of life; coming of age ceremonies; pilgrimages, rites of passage; a trip to a holy or beautiful place; personal celebrations; prayers; rituals; or any moment you call SACRED.

Caribbean Psychology News

The new Caribbean organization—CANPA—Caribbean Alliance of National Psychological Associations was launched in Grenada on June 5, 2013, during the meetings of the Caribbean Studies Association—see the CANPA website: www.canpanet.org (also: www.canpa.net).

CANPA has a Facebook page—https://www.facebook.com/canpanet—find it and friend it—and send it to all your friends!

Save the date: the 2014 Caribbean Regional Conference of Psychology will be in Paramaribo, Suriname, November 11–14, 2014. Details available on our website at http://www.canpa.net/crcp2014.html. If you have questions or would like more information please write to info@canpanet.org
Transforming Horizontal Violence in the Middle East

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The Association for Trauma Outreach and Prevention (ATOP), Meaningfulworld was formed in 1990, as a non-profit international organization, in which experts quickly deliver intervention and education in sites of massive natural or man-made disaster. In spring of 2013, our ATOP team returned for the second time to the Middle East—Palestine, Israel, Jordan, and Lebanon—for a post-conflict mental health outreach. We had the opportunity to observe, learn, educate, and share our 7-step Integrative Healing Model for engendering inner peace, well-being, and prevention of trauma.

Palestine

A series of programs were scheduled: A training program at Arab American University at Janine, and another at Berzeit University, as well as collaborative meetings with Ministers of Social Welfare, Diplomatic Relations, and Prisoners Affairs, and local television and newspapers. The training program at Berzeit was organized by the psychology department. Members of the faculty welcomed us with an elaborate and luscious lunch and expressed curiosity about integrative healing methods and new trends in psychology. The auditorium was filled with over 50 students and faculty eager to participate in the workshop. The main focus of the presentation was anger management, practicing forgiveness, and environmental consciousness. A professor noted that it is hard to work on anger and forgiveness while the conflict is ongoing and when there is no justice or resolution, while a student recognized the effect anger has on the individual, and quoted Buddha, “When you are angry, you are the one who holds a coal. You are the only one burning yourself.” The students shared that the consequences of trauma are ever present, as Israel continues to violate the UN resolutions, signing off for plans to build 300 new settlements near Ramallah where we worked. In addition, many Israelis celebrated when dozens of Israeli settlers and members of occupation forces invaded the Al Haram Al Sharif compound, arresting the top Palestinian religious leader and preventing Muslims praying at the holy site. This caused tremendous anger, helplessness, and uncertainty, sabotaging US moves to rekindle peace talks.

The students at Berzeit University were curious and enthusiastic about the integrative healing methods and excited to try some of the essential oils and partake in emotional release through chakra balancing movements.

Crossing the Israeli borders to go to Jordan

Crossing the borders from Palestine to Jordan was an ordeal since the borders are Israeli. As we concluded the workshop, a taxi picked us up and we headed towards the bridge crossing into Jordan in a rush to make it before sundown. Due to the occupation, all travels in Palestine need to be completed by sundown, and colleges, universities, and companies all have to cease activities before sundown. As we neared the bridge, the taxi driver dropped us off and told us we needed to change vehicles, as he was unable to proceed with white Palestinian plates. We had to take another vehicle to cross the border and get our passports checked. I was hoping to see a literal bridge, but there wasn’t any, just a highway-like road, and a
fence all around.

We boarded the minivan that was waiting for us there, packed our luggage in and set off. In less than a couple of minutes we arrived at a checkpoint, with officers who had big firearms. One of them came over and asked us for our passports one by one, and also asked “You have gun, you have gun?” They let us through, and a short drive followed where there were no other cars on the road but ours. It was eerie, and spooky! We paid the highest price for this 10 minute ride out of the whole trip, $100. As we debarked, unloaded for a second time, and entered the facility, we were eager to get a cab to drive us to the hotel. We were directed to scan our luggage, which means loading our heavy luggage into the scanner, reloading our cart and buying tickets/checking our passports for the second time. We were becoming restless and frustrated about all the loading of bags and purchasing of tickets that we were not informed of having to pay taxes. After buying a ticket, we were directed to another booth 10 feet away, where they checked our passports for the third time, and followed up with other questions.

We finally felt relieved that it was over and we were done with, and tried to find a cab. However, we were told there were no cabs and the bus we needed to board to cross over to Jordan had left a minute ago. Upon socializing with some others also waiting, we found out that we were not in Jordan yet! And that there is a final bus that will take us to Jordan. After a 20 minute wait, the bus arrived and we loaded our luggage once again. We traveled for about 10 minutes with the bus, after which it stopped at a booth, an officer boarded and asked us for our passports and reason for our travel. Later, holding all the passports in his hand, he counted us and handed the passports to our driver and left the bus. The bus went on for another 10 minutes to a building. We were hoping this was our last ride before the cab and felt tired of purchasing tickets, paying for each ride separately, and multiple passport checks. Before debarking, an officer boarded the bus and had us pay another ticket for the ride not only for us, but for our five big luggage pieces full of donations to the refugees. We took our luggage, went through a final scan with them, and stood in line to pick up our passports. We were finally in Jordan!!!! Finally we boarded a taxi and headed to our hotel.

This was the most unnecessary, annoying, frustrating, and tedious border crossing process we have ever experienced. By the end, we had changed four vehicles, unloaded and loaded our bags into cars and were scanned many times, and had our passports checked five times, paying too much money in three different currencies. Our sympathies and hearts go out to anyone needing to cross this border, especially Palestinians.

We held our first workshop at Jordan River Foundation of Amman, Jordan. This organization consists of 28–39 staff members and volunteers, and it offers psychological services to refugees from Iraq and Syria. The center also hosts activities for children, women, and the surrounding immigrants. We had 22 participants who were mostly psychologists, social workers, students, and practicing staff, as well as volunteers. We learned that one of the daily concerns that arise in the center is domestic, sexual, and emotional abuse of women, with specific challenges in reporting abuse. The staff shared that they receive over 50 complaints of abuse monthly. Statistically, 55% of women in Jordan are abused, with the number varying from region and the type of violence, and the most frequently reported abuse being physical abuse. Other prominent challenges were the emotional release and expression of anger and trauma by men (unacceptability of men crying) because it is considered unfitting and not manly. Dr. Kalayjian emphasized the 7-step Integrative Healing Model, including the importance of being mindful of our environment and vice versa.

The group was eager not only to share their experiences and feelings, but personal stories. Especially appreciated were the yoga, chakra balancing, and healing of trauma via
movement. Here, once again, we were invited to return next year to continue the training and work at the center on interventions to release and heal trauma, as well as methods to intervene and prevent trauma, such as working with the men who engage in domestic abuse.

Later, we briefly visited a Syrian refugee center, Syria Bright Future of Amman. We were welcomed by the staff who gave us a tour. The center is overcrowded, and the staff is doing their best to offer medical as well as psychological services, since they are limited by space and resources. However, they are hopeful and working towards establishing more services and finding a solution to send the Syrian youth to school, who at the moment, may not attend because they have no paperwork to identify themselves. We provided the center with natural remedies for healing traumatized populations, children and adults. We also made collaborative plans to return next year to train the staff at Syria Bright Future.

Lebanon
We left Jordan reenergized and looking forward to getting to our next and fourth country in Beirut, Lebanon. Arriving, we observed a beautiful green city, nothing like pictured by the media as dangerous and on the verge of collapse, with the exception of the dangerous driving. Driving in Lebanon can be an adventure in itself. There seem to be no rules, respect for a red light, lane dividers, and heavy traffic seems to be a good enough reason to take over the lanes in the opposite direction.

The work here started with a visit of the Armenian Sanatorium that was recently renovated and is housing senior terminally ill patients, many of whom have no family. It also has a TB building and a wing for prisoners. However, the rooms and hallways are full of patients who are sociable, welcoming, and ready to share a smile, hug, and their story despite their suffering. It was touching and humbling as one of the seniors played the harmonica and recited a prayer in English. Many others were sharing stories of Ottoman Turkish Genocide of Armenians, some of those transmitted generationally.

The first lecture in Lebanon took place at the Lebanese American University at Hamra, Beirut. Over 50 psychologists, student and teaching staff attended, including some education, biology, nutrition, and nursing students. Attendees presented with 60% mild to moderate and 20% moderate to severe trauma symptoms. During the workshop students were engaged and yet again, the negative impact of the ongoing Israeli aggression and unresolved conflict surfaced. The students were enthusiastic and interested in trauma and healing, with a lot of questions about chakras and how to release trauma using chakra balancing. Students noted that the workshop was the most meaningful lecture they had so far and requested a longer training which we are planning to provide next year. Some attendees expressed interest in training and interninig with ATOP Meaningfulworld and will stay in touch for future collaborations.

Lebanese American University

Next, about 20 of us participated in whole-day training at Notre Dame University of Junie, Lebanon. Students arrived early and were enthusiastic, positive, and social. Most participants were psychology undergraduate students, freshmen and juniors, with the exception of a graphic design student and a political science professor. We began the day with an activity getting to know each other and sharing something meaningful about ourselves. Throughout the workshop, students remained open, engaged, and curious about the model and the process of engaging in forgiveness. We worked with many examples, even a volunteer real life example of one of the faculty members, to demonstrate what empathy is and how the seven step model can be applied. In the second part of the day, students were genuine and generous in sharing their trauma, and contributed to a safe space where everyone felt open to express their feelings and where we could process and work on skills of empathy and validation. The main les-
son I walked away with was “No matter how painful the situation is, do not give up and express your emotions!” The day ended with a Heart-to-Heart and Ubuntu circles, where students expressed their thankfulness and hope for more training programs, as well as a couple of students seeking internship opportunities with Meaningfulworld. We are looking forward to returning and continuing the training programs at Notre Dame.

We held our final workshop at the American University of Beirut (AUB). A group of 15 doctors, nurses, and psychologists participated. While our time here was short, and took place in a very spacious auditorium, we had the opportunity at the end to answer questions and address many concerns. Some of the staff brought up the idea of vicarious trauma and the need for self-care, at times the need to protect the self from the cruel things health professionals are indirectly exposed to, and the value and nature of true empathy. We also established contact with a videographer interested in collaborating and recording the work and change we initiate and inspire in the community. The professionals who are serving the population are carrying not only their own experiences and traumas, but are undertaking and carrying those of every patient they meet. This places them in a unique position to work and aid in healing the trauma. Thus, we look forward to return and work with the medical staff in training them in the seven step Integrative Healing Model, so they may have effective skills for working through their own emotions and aiding their patients to transform the chronic trauma that all Lebanese have been facing since 1976.

**Searching for the Forgiveness Garden**

Our last day, after finishing the final workshop, we began our search of the Forgiveness Garden that we knew about from the Forgiveness video we used in our training. The students we worked with were not aware of it and upon doing our own research online; we found that the building of the garden had been halted in 2006. We knew the approximate area where the garden should be and were certain that we could ask for directions and find it once there. We asked security guards, park staff, store owners, police officers, military, restaurant staff, students off the street, tourists, and locals, and no one, except one person, had heard about and knew the location of the Forgiveness Garden. Having found it, we burned candles and incense and lead healing prayers outside the garden, since the garden was closed. We reached the conclusion that embracing and finding forgiveness in the midst of conflict can be difficult, and our minds may even attempt to expunge the idea of forgiveness. Therefore, there needs to be a conscious effort towards embracing forgiveness and raising awareness about the benefits of it.

While some of my thoughts are reflected above, and in the description of our work throughout this mission, there was an intense emotional journey we took, that left its mark on us. Dr. Ani Kalayjian describes it eloquently in a poem entitled “Let’s Pull Each Other Up, Say No to Horizontal Violence in the Middle East.”

In conclusion, our mission was successful and collaborative; partnering with community leaders, non-profit organizations, academia, governments, and the media (both newspaper and television) to aid the delivery of psychosocial support and psycho-education to the surviving community. We have observed the great need for mental health professionals, especially in Palestine and Jordan.

Our team was able to share knowledge with a message of peace through the practice of forgiveness, compassion, empathy, and gratitude, transforming horizontal violence and being mindful of the positive role of empathy. We have sown seeds of collaboration with local Ministries, academia, and NGOs towards the long-term rehabilitation and empowerment of the communities. Additionally, we conducted initial meetings to establish Meaningfulworld Organizations in Palestine and Lebanon, as both countries are suffering from long-term trauma of war and oppression. Skype follow up meetings are taking place to guide and mentor professionals in their quest for developing these local organizations. Consciousness has shifted, and follow up e-mails indicating a palpable transformation are pouring in.

For any details on this or other ATOP missions, contact the authors, or check [www.meaningfulworld.com](http://www.meaningfulworld.com)
Psychology in Sri Lanka

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Sri Lanka

Sri Lanka (formally known as Ceylon) is an island lying off the south-eastern tip of India. Its capital is Colombo. About 10 separate ethnic groups, of varying sizes, can be distinguished in present day Sri Lanka of which the two principal ethnic groups are the Sinhalese and the Tamils. Sinhala (of Indo-Aryan origin) is the official language in the country, but Tamil is also a national language. English is spoken by about 10% of the population and commonly used for official purposes. Sri Lanka has a mixture of religions with Buddhist (68%), Hindu (15%), Christian (8%), and Muslim (8%).

The Teaching of ‘Western’ Psychology in Sri Lanka

The teaching of ‘Western’ psychology at Sri Lankan educational institutions, primarily tertiary education, began in the early 1990’s. This was in the form of specialized instruction in psychology, as a major subject, in undergraduate education. However, elements of psychology were taught within sociology, education, and philosophy degrees, since much earlier on. Since then, two other government universities and a couple of private institutions have offered degrees in psychology. The author has observed that many persons are interested in studying undergraduate psychology though the current educational opportunities to do so are limited. This leads to most students studying psychology overseas, at a significantly higher cost than when studying it locally.

Post graduate level professional training in psychology only began in 2008—the Master of Philosophy in Clinical Psychology, the first and only professional training in clinical psychology offered at the University of Colombo (De Zoysa et al., 2010). Indeed, this course, which was started with the assistance of academics from University of London and East London, has been a great boon to the expansion of clinical psychology services in the country. For, since its inception, the country has increased its number of clinical psychologists from about 13 (De Zoysa & Ismail, 2002) to about 25. Other than this M.Phil. in Clinical Psychology degree there are no other professional training programs in other specialties of psychology. If the profession of psychology is to be firmly established in Sri Lanka, the starting of such programs is essential.

Opportunities for post graduate research training in psychology, at the Ph.D. level, are however more prevalent than professional training programs. This may be mostly because the latter takes far more resources to be established and maintained. On the other hand, research psychology degrees, particularly in descriptive psychology (as opposed to experimental psychology, which is virtually non-existent in Sri Lanka) are easier to pursue as all it mainly needs is a willing research supervisor with qualifications in psychology at the doctoral level.

Several certificate, diploma, and post graduate diplomas in psychology, are also offered in the country. These courses are generally meant for non-psychology professionals so that they learn psychology as applied to their own profession (such as lawyers, teachers, and doctors). These courses are offered through government approved institutions, such as state universities, as well as those that may not be as yet ‘recognized’ by the governments’ regulating mechanism. Needless to say, if the profession is to maintain standards in its psychology education, all such courses need to be reviewed periodically.

The Teaching of ‘Eastern’ Psychology in Sri Lanka

Most Eastern philosophers and religious leaders/practitioners regard the Buddha as the one who has detailed the workings of the human mind and its psychological care, in the most minute of detail. In Sri Lanka, a primarily Buddhist country, the use of Buddhist concepts and practices in the treatment of mental illness has had a long history (Nissanka, 2002). The teaching and practice of Buddhist psychology has been mostly in monastic settings, though it has been taught at undergraduate and postgraduate Buddhist Studies degree programs at Sri Lankan universities.

In the last few decades, there has been growing interest in the relevance of Buddhist psychology and its practices for psychotherapy, as applied in the Western context (Kelly, 2008; Jain et al., 2007). Buddhist practices have had the most influence on the ‘third wave’ of cognitive behavioral therapy (CBT) approaches of acceptance and commitment therapy (ACT: Hayes, Strosahl, & Wilson, 1999), dialectical behavior therapy (DBT: Linehan & Dimoff, 2001) and mindfulness-based cognitive therapy (MBCT: Segal, Williams, & Teasdale, 2002).

Though such an incorporation of Buddhist psychological concepts and practices (as well as Hindu practices of yoga) have been incorporated into Western psychological education and practice, it has not had such a growth in Sri Lanka. In fact, there the author has encountered some issues when using mindfulness practice in psychotherapy (De Zoysa, 2011). For instance, the lack of knowledge of mindfulness practice as used in psychotherapy, in the mental health setup with which she works, has led to resistance among certain members to accept such a psychotherapeutic method. This may be because, traditionally, in Sri Lanka, meditation is considered a spiritual practice rather than a psychotherapeutic practice. The author’s attempts at familiarizing some of these team members on the research literature on the use of mindfulness practice in psychotherapy has yielded a somewhat more positive attitude (De Zoysa, 2011). The author, whose predominant psychotherapeutic approach being that of mindfulness based practice, has seen that a great majority of her clients understand and are willing to practice mindfulness, with or without other ‘Western’ psychotherapies such as cognitive behavioral therapy. This could be because most Sri
Lankans are familiar with meditation as its part of their socio-religio-cultural upbringing. Hence, such a psychotherapeutic approach would be most suitable to be used in the country for both clinical and organizational contexts. In considering this, a short introductory training in mindfulness based psychotherapy is part of the curriculum of the aforesaid M.Phil. in Clinical Psychology program.

The Special Instance of Clinical Psychology in Sri Lanka

Registration to Practice

The Sri Lanka Medical Council (SLMC) required that all persons practicing as clinical psychologists register with them (Sri Lanka Medical Council, 1988). Up until about year 2000, clinical psychologists were required to register as ‘para-medical assistants.’ As clinical psychologists are not para-medical assistants, it was clear that this registration category needed change. A detailed submission was made to the SLMC, requesting a separate registration category with registration dependent on clearly prescribed academic and professional criteria. This submission included supportive documents from the International Union of Psychological Sciences, the Australian Psychological Society, and the Singapore Psychological Society which detailed that psychology is not a para-medical profession, but instead an autonomous profession. The SLMC accepted this submission and standards of qualifications were established (De Zoysa & Ismail, 2002). This will come into operation once the Sri Lanka Medical Ordinance is rectified by the Sri Lankan government. However, it is yet to be rectified and it is now over 10 years since the aforementioned submission was accepted by the SLMC.

Issues in the Work Setting

As of today, no clinical psychologists have been recruited to the national health system, though cadre provisions have been available (Mental Health Directorate, 2005). The three clinical psychologists presently working in the government health system are those in academic positions, in departments of psychiatry. In lieu of their academic posts, they also have a clinical practice in the relevant teaching hospital. Other than these clinical psychologists, there is a clinical psychologist in the Sri Lanka Navy, Sri Lanka Air Force, and the National Child Protection Authority, providing a clinical psychological service in their respective organization. These handful of clinical psychologists are supposed to cater to the 20 million Sri Lankan population, a majority of whom cannot afford a private service. It is indeed an enormous task. Due to the dearth of government employment opportunities, most clinical psychologists are in private work (De Zoysa, 2013). These clinical psychologists practice autonomously and this is in keeping with international practice (Eckleberry-Hunt, Van Dyke, Stucky, & Misch, 2009). In the author’s experience, although a majority of her psychiatry colleagues have been consistent with these international practices, a minority have resisted, preferring instead to relate in a supervisory mode to clinical psychologists (De Zoysa, 2013), even in relation to mainstream clinical psychology work such as psychotherapy (Hanwella, 2011). This may be due in part to the complexity of competing interests—general economic trends, along with expansions in the extent of practice by professional psychologists, which could increase competition and conflict between the two professions (McGrath et al., 2004).

This matter of certain psychiatrists, though a few in number, needing to work in a supervisory role to clinical psychologists, can have far reaching consequences, both to the profession and the service recipients. In early 2013, the Sri Lankan Ministry of Health took the initiative to recruit clinical psychologists to the government health service. However, the Ministry entertained the idea that clinical psychologists, so recruited, should work under the clinical supervision of psychiatrists and that they would only be placed within a department of psychiatry. Clearly, the view to have the clinical psychologists supervised by psychiatrists is not within international practice (Eckleberry-Hunt, Van Dyke, Stucky, & Misch, 2009) and would have several repercussions. For instance, it would erode the goodwill between the two professions and ultimately it would be the service recipients who would be disadvantaged because of this. Further, this idea of being clinically supervised by psychiatrists would prevent clients from directly consulting a clinical psychologist, which would burden an already over worked system where patients desiring to see a clinical psychologist would have to see a psychiatrist first. Another repercussion is that most clinical psychologists would not be attracted to join the national health service because of the obvious unfairness of the structuring of the system of recruitment. Indeed, it is the clients who would be disadvantaged due to this as Sri Lanka being a developing country, most people will only be able to afford a national health service rather than private service. In considering the above situation, the clinical psychologists have made a written submission to the Ministry of Health, along with supportive documents from the British Psychological Society and the International Union of Psychological Sciences, detailing the autonomy of clinical psychology and a more appropriate recruitment structure.

References


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Milgram @ 50: August 2013 Conference

On August 6–8, 2013, over 50 experts from as far as Australia will converge at Nipissing University near Toronto, for the international conference on “Obedience to Authority.” This marks the 50th anniversary of the 1963 publication of the classic Yale experiments on obedience by Professor Stanley Milgram (1933–1984). It also marks the 80th birthday of the late Stanley Milgram, born on August 15, 1933. A report will appear in the fall issue of this Bulletin. For any details, check www.obediencetoauthority.com or contact Nestar Russell at nestarr@nipissingu.ca or Gina Perry at gperry@unimelb.edu.au

Tolerance Types of International Students
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The People’s Friendship University of Russia (PFUR) has 20,000 students from 140 countries. Our PFUR Center for Personality Studies uses psychometric methods to study cross-cultural adaptation. This survey examined “tolerance,” among PFUR international students.

Method. A two-part survey was completed by 329 PFUR students (175 males and 154 females) from five regions (Latin America, Asia, Arab Countries, Africa, and Central Asia). (a) Part 1 was “The Index of Tolerance Scale” (Soldatova, Kravtsova, Khukhlaev, & Shaigerova, 2002), with subscales assessing three types of tolerance: ethnic, social, and personality. (b) Part 2 was “The Socio-cultural Adaptation Survey” (Yankovsky, in Stefanenko & Panov’s version, 1999).

Results. Using factor and cluster analysis, we identified four types of tolerance among international students: (a) “Real tolerant” students (82 persons, 24.9% of the sample) have higher indicators for all three types of tolerance and the most harmonious character of cross-cultural adaptation. (b) “Ethnic tolerant” students (86 persons, 26.1% of the sample) have high levels of the ethnic and personality tolerance, but low social tolerance, and they do not have many problems with adapting to a new culture. (c) “Tolerant in social communications” students (119 persons, 36.2% of the sample)
have a high level of social tolerance, but are moderate in personality tolerance and low in ethnic tolerance, and they are not very satisfied with their adaptation in a foreign country, and they do not seek to be included in the new environment, but they do not have strong nostalgia, anxiety, or helplessness. (d) “Intolerant” students (42 persons, 12.8% of the sample) have the lowest indicators for all three types of tolerance, and ambivalent indicators of intercultural adaptation: they are ready to interact with the new environment, but have strong feelings of anxiety, depression, emptiness, isolation, and helplessness. These findings can be used to promote adaptation of international students.

Author’s Note
This research was kindly supported by the Russian Foundation for the Humanities, project № 11-06-00718 a.

Salsa: Just Dance, or Lifestyle Change?
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Salsa is becoming one of the world’s most popular Latin social dances. This survey studied potential changes that occur in the lifestyle of young people involved with salsa (“salseros”).

Method. This study was in three parts: (1) Expert interviews of 10 people involved for at least 10–15 years in the promotion and development of Latin American social dances in Russia, (2) Standardized interviews of 36 people (16 male, 20 female) involved with salsa from 1 to 15 years, using a 22-item questionnaire about the changes in life style after starting salsa classes (preferences in food, drinks, music, travel, and learning foreign languages, and changes in behavior and in relationships with other people, etc.), (3) A survey of 200 people using personality inventories measuring sociability and aggression, developed by A. Krupnov (in T. Nechepturowa version, 2009) and the Thomas-Kilmann “Conflict Mode Instrument” (in Russian, adapted by N. Grishina, 2001). Of the 200 respondents, 100 young people (38 male, 62 female) were involved with Salsa, while 100 young people (38 male, 62 female) were not involved with social Latin American dances.

Results. We found that: (a) Both experts and respondents believe that practicing salsa significantly modifies the lifestyles and psychological features of dancers’ behavior. (b) The changes in the lives of salseros related minimally to nutrition, and most with leisure activities, communications, and interactions. (c) There are more differences in aggression than in sociability in young people involved with salsa or not, and salseros in general have less aggressive behavior. (d) Young people involved with social Latin American dances are more likely to prefer ‘accommodation’ as the leading conflict mode.

Subjective Well-Being and Styles of Intercultural Communication
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Subjective well-being (SWB) refers to how people experience the quality of their lives. For migrants, how is SWB impacted by such cultural factors as ethnic identity and communicative tolerance?

Method. This three-part survey was completed by 107 PFUR students: 66 Russians, 21 from former Soviet republics, and 20 from other countries. The three-part survey consisted of: (a) “Scale of subjective well-being” (Perrudet-Badoux, Mendelsohn, & Chiche) adapted by Sokolova, (b) “Types of ethnic identity” (Soldatova & Ryzhova), and (c) “General Communicative Tolerance Diagnosing” (Boyko). Data were analyzed using a Mann-Whitney U-test, and Spearman correlation analysis.

Results revealed direct correlations of positive ethnic identity with SWB—supporting the popular view that persons who are satisfied with different aspects of their lives accept their social roles, including ethnicity. And people receiving enough social support are able to give it to others. The relation of SWB and tolerance finds that people who are fully satisfied with their current state, are not always able to understand other people, and to give them help and support. Only one’s own positive experience of getting social support promotes more tolerant attitudes toward others.

Author’s Note
This research was kindly supported from the Russian Foundation for the Humanities, project № 11-06-00718 a.

Gender and Ethnic Features of Students’ Understanding of Conjugal Relations
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This research covers contemporary ideas about conjugal roles of students from Russia, Armenia, and Uzbekistan, and the ethnic and gender correlates of such perception, as well as the changing trend in their understanding of conjugal relations.

Method. A total of 120 students from three ethnic groups (40 Russian, 40 Armenian, and 40 Uzbek), half young men and half young girls, completed two surveys: (a) “Role expectations and aspirations” by Volkova, and (b) “Gender characteristics of personality.” These included 9 scales: (1) intimate-sexual; (2)
personal identification with the spouse; (3) household; (4) parent-educational; (5) social activity; (6) emotional-psychotherapeutic; (7) visual appeal; (8) egalitarian notions; and (9) traditional notions.

Results. A Mann-Whitney U-test found gender differences in understanding of conjugal relations. Russian students had differences in gender understanding of conjugal relations expressed on the understanding of social activity and visual appeal scales. Gender differences among the Uzbek students were found on several scales: intimate-sexual, personal identification with the spouse, social activity, and visual appeal. Among the Armenian and Russian young men, differences were found on the household and parent-educational scales, as well as on measures of egalitarian and traditional notions about conjugal roles in family relations. Differences in the same scales were found between the Armenian and Russian girls, as well as differences in intimate-sexual ideas. In sum, the study of conjugal roles and specificity of gender and ethnic understanding of youth for conjugal relations has evident potential for many branches of contemporary psychology.

Psychological Features of Persistence in Second Language Acquisition
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How does the personality trait of “persistence” relate to a student’s success in learning a second language? Persistence is one of the most important basic personality traits. This trait belongs to the conative sphere of personality, and it plays a significant part in developing the student’s ability to learn and acquire a foreign language.

Method. A survey was completed by 134 PFUR students, ages 16–18 years, studying a foreign language (English, French, German, and Spanish). These 134 students were divided into two groups: more and less successful in learning a second language.

We studied “persistence” using the Krupnov technique, based on the system-functional model of the personality traits analysis, so it is possible to diagnose various components of persistence: attitudinal-target, motivational, cognitive, emotional, dynamic, regulatory, reflective-evaluative, and the difficulties in the realization of persistent behavior. To reveal the quantitative and qualitative features of motivational-semantic and regulatory-dynamic variables of persistence, we used hierarchical analysis. The reliability of distinctions in the mean values of the variables of persistence of students was estimated with the use of Student’s t-test.

Results. The research showed that in the motivational-meaningful block of persistence, the similar features prevail in both groups of students and only in the attributes of the subjective sphere of the persistent behavior application there have been found statistically significant distinctions. In the regulatory-dynamic block of persistence the statistically significant distinctions have been found in the variables of energy, inactivity, asthenic emotional experiences, and operational and personal difficulties. No statistically significant distinctions were found in the parameters of asthenic emotions, and also internal and external regulation. This fact proves the presence of some specific features in the regulatory-dynamic attributes of persistence of the students with different levels of progress in foreign language learning, and it also reveals the presence of some commonalities. These findings can be used to promote better adjustment of the second language curriculum to the needs of individual students.

Author’s Note
This research was kindly supported from the Russian Foundation for the Humanities, project № 11-06-00718 a.

Social Representations of Russian Cuisine in Multinational University Students
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Adaptation to the national cuisine is a key part of intercultural adaptation. How do impressions of Russian national cuisine compare for Russian vs. international students in PFUR—a multinational university?

Method. A total of 331 PFUR students (246 Russians and 75 international students from more than 20 countries) completed a four-part interview asking them to name: (1) most typical dishes of Russian cuisine; (2) a few associations that come to mind at the mention of Russian cuisine; (3) a favorite dish of Russian cuisine; and (4) a favorite national cuisine. The question regarding the associations of Russian cuisine is central to the study. The answers can reveal to us the structure of the social representations of Russian cuisine by using the concept of “social representation” by Moscovici and the structural approach by Abric.

Results. (a) The most popular symbol of Russian cuisine is pancakes (“blini” in Russian), one of the most popular and favorite dishes of Russian cuisine among both Russian and international students; (b) Both Russian and international students view Russian food as tasty, nourishing, and name some favorite dishes as borsch and pancakes. The main difference is that the structure of social representations of the international students does not include the elements related to the history and traditions of Russian cuisine; and (c) Russian students prefer primarily Italian and Japanese cuisine, while international students prefer the cuisine of their home country. Information about the traditions of Russian cuisine can be included in the program of Russian language study to facilitate intercultural communication and adaptation of international students.
The problem of representation of the outer world in the human mind has been a continuous issue for more than two thousand years and is still today a problem for psychological science. Four components can be distinguished in the structure of perception: perceiving subject, perceiving object, the process of perceiving, and the result of the process.

We hypothesized, that subject to individual combination of cognitive styles, the effect of stereotyping and its result—qualitative characteristics of the image—representation of the object will be different.

Method. A total of 123 participated in this experiment, using standard procedures to assess field-dependence/field-independence, equivalence range cognitive styles, and perception asymmetry.

Results. With cluster analysis, we identified four groups of persons with different combinations of cognitive styles: field dependent with narrow equivalence range, field dependent with broad equivalence range, field independent with narrow equivalence range, and field independent with broad equivalence range. Results indicate that the images of perceiving objects or their representations in a person’s mind are different for persons with different cognitive styles combinations. For example, stereotypes of field-independent persons with narrow equivalence range are significantly more rigid than for field-dependent persons with broad equivalence range. These results offer a deeper understanding of image-forming mechanisms.

Author’s Note

This research was kindly supported from the Russian Foundation for the Humanities, project № 11-06-00718 a.
Revisiting the Concept of Worldview

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Worldview is the general outlook on life. It is the blueprint by which people perceive reality and interpret the world. Worldview is a rich concept and an all-encompassing notion. It can be described as a large cognitive-mental mapping, an affective-emotional tuning, and a comprehensive-philosophical landing. It is the collection of views and conceptions about life, existence, and humanity at large.

Worldview is a group of theories, impressions, and conclusions that an individual or a community holds. It can be based on pure abstract notions or mere experiential grounds. In addition, worldview can be personally formulated at one point in time or can be built through years, propogating through from one generation to the next. Worldview is how we normally conceptualize the world and act upon life. Virtually, it is an integral part of the fabric of cultures, beliefs, attitudes, and traditions.

Worldviews can be an individual-personal enterprise or a collective-communal endeavor, depending on the social context and the subculture of the people involved. Worldviews are both intellectual-objective and emotional-subjective in nature, engulfing the whole human personality and existential experience (Abi-Hashem, 2012a). Therefore, it is hard to distinguish between what parts of a worldview are influenced by one’s own background and affiliation and what parts are the result of his or her own analysis, reaction, and synthesis. That is true of groups, families, societies, and even nations, because each of these usually develops their unique views and collective mentality and subculture.

Similar to the concept of mentality, worldview can be open or narrow, flexible or rigid, broad or skewed, depending on the level of exposure and emotional maturity of the group and how a particular worldview is serving them. Mental maps, emotional make-ups, religious cultures, and social structures do overlap significantly. They are not exclusive but they inform, influence, and feed each other reciprocally (Chopra & Mlodinow, 2012; DeWitt, 2010; Smart, 1999).

The term worldview has roots in the a German language as Weltanschauung or Welticht—which refers to an elaborate cognitive framework orientating system that provides individuals, groups, and societies with a means of understanding their surrounding environment and conducting their lives in accordance with certain key assumptions, which are widely accepted and shared among the members of that group. According to Funk (2001), the sensing, thinking, knowing, and acting self does exist in the milieu of a world—and more accurately of a universe of matter, energy, information and other sensing, thinking, knowing, acting people. At the heart of one’s knowledge is one’s worldview or weltschauung.

Worldviews act like eye glasses, or contact lenses for vision, to help us see clearly and make sense of the world around us (cf. Abi-Hashem & Driscoll, 2013). According to Sire (2009), a worldview is a set of presuppositions (beliefs and assumptions), which we hold, consciously or subconsciously, about the basic makeup of our world. According to Holmes (1983), we need a worldview for the following reasons: (a) to unify our thoughts and perspectives in life, (b) to define meaning, hope, and the good life, (c) to guide our general thoughts and beliefs, and (d) to guide our attitudes, actions, and behaviors.

Some people or groups value a more circular view of reality, incorporating multiple spheres of life. Such an approach has depth and width, both in terms of its historical tradition and the broader concept of time (past, present, and future). Other people or groups may value a more linear view of reality and a cross-sectional approach. Such a view is fairly localized, specialized, provincial, or temporary. It tends to be formulated or altered rather quickly. Apparently, being raised with real exposures to several cultures, nationalities, or ethnicities and being able to speak more than one language greatly affect the way people perceive the world, comprehend other mentalities, analyze the layers of complexity, integrate various depths and dimensions, handle multi-tasking assignments, and navigate through multiple subcultures (cf. Abi-Hashem & Driscoll, 2013; Brookes, 2013; Chiao, 2009; Hong, Morris, Chiu, & Benet-Martinez, 2000).

Perhaps, for any worldview to hold, it must have some basic characteristics. It must be realistic, comprehensive, global, cohesive, rational, meaningful, consistent, and satisfactory as well as being able to stand the test of time. Non-cohesive or incongruent worldviews tend to be over-simplistic, short-lived, confusing, and even polarizing.

Is there a psychology of worldviews? Johnson, Hill, and Cohen (2011) attempted to find an integrative framework by presenting a psychology of worldview through an in-depth study of culture and religion. They proposed the following six components or dimensions, each influenced by the national and religious cultures (p. 137): (1) ontology—the existential beliefs, (2) epistemology—what can we know and how should we reason, (3) semiotics—the language and symbols used to describe our world, (4) axiology—the proximate goals, values, and morals, (5) teleology—the ultimate goals and the afterlife consequences of actions, and (6) praxeology—the proscriptions and prescriptions for human behavior.

Although, there is no single comprehensive definition of worldview or a fully acceptable formulation that summarizes all of its kinds, aspects, functions, and dimensions, it is still possible to construct a collated model. Koliko-Rivera (2004) promoted a global approach to the study of worldview by integrating the available notions and theories and exploring its implications on the human personality, traits, affects, motivation, attitudes, cognitions, emotions, and social behaviors.
Insights from positive and peace psychology could be added to shape the meaning and refinement of any worldview, either on an individual, communal, or national level (cf. Abi-Hashem, 2012a).

Most people are not aware of their own worldview until they meet another person or company who holds different assumptions or interpretations of life and reality. In that case, one of three scenarios could happen. Firstly, both parties learn from each other, discover the similarities, and find ways to complement each other, resulting in a mutual expansion and appreciation of their views. Secondly, people walk away from each other by simply dismissing each other as insignificant and irrelevant or by ignoring the other’s values, views, and existence. Thirdly, people become aware of the fundamental differences and contradictions, and therefore they develop an antagonistic attitude toward each other and enter into a competing mode or conflicting relationship.

In order to be open and willing to enter into a meaningful relationship and be able to engage in a constructive way with other people, who come from different backgrounds or hold passionate yet different set of views and values, requires actually a lot of courage and a certain degree of personal and communal maturity. That is true, not only in intra-groups dynamics, but also in inter-groups relations, where people may seem homogenous on the surface. Invariably, a sense of superiority along with a rigid mentality, can only lead to fundamentalism, legalism, and extremism (and later perhaps radicalism). These tendencies are present not only in ethnорacial, socio-cultural, and religio-spiritual spheres but also in many other segments of society, like politics, corporate business, academia, and military establishments (Abi-Hashem, 2012b, 2013; Alstott, 2007; Armstrong, 2005; Santosh, 2004).

Can a worldview shift or totally change? Kuhn (1996) addressed the many notions, ideas, and structures that build a worldview, including the physical realities and the tangible approach to problems. One of the key concepts in this formulation is paradigm, which can be shared collectively or kept privately on an individual basis. According to Kuhn, paradigm shifts can occur but are not common. However, when shifts occur, they change over time gradually. He emphasized the priority of paradigm patterns, which can exist in any group (traditional or contemporary). Shifts take place when an existing paradigm is challenged, modified, or totally replaced by another. For example, when a person or a group is exposed to a new reality (a new discovery or theory), or when they experience a major event (pleasant or disturbing), their attitudes, convictions, behaviors, impressions, judgments, and preferences might change as a result of such an experience (cf. Abi-Hashem & Brown, 2013; Toelken, 1996; Smart, 1999).

Basically, there are several layers and dimensions to a worldview, which could be summarized by the following four elements: philosophical–theological, technical–empirical, psychological–behavioral, and social–cultural. Virtually, these spheres overlap, converge, interact, and mutually influence and inform each other.

As cultures and ethnicities are mixing more than ever in our rapidly changing world today, the fact of discovering, appreciating, and learning from other people’s worldviews can be a very rich experience. This, of course, requires psychological empathy and cultural humility as well as a constructive communication pattern and a creative imagination. These skills are essentially valuable and increasingly needed in all types of the helping professions (Abi-Hashem, 2012a; Hofstede, Hofstede, & Minkov, 2010; Smart, 1999; Suhoza, 2006).

In the same way, each person, group, and community faces the challenge of developing and sustaining a worldview that is well balanced and healthy. A worldview that is solid and seasoned enough to be anchored in human wisdom, values, and maturity, and yet flexible and adaptable enough to accommodate the emerging realities of our world and to meet the various needs of our globalized 21st century.

References


Author’s Note
Naji Abi-Hashem, Ph.D., is an independent scholar and a clinical and cultural psychologist who is involved in international service, writing, teaching, networking, mentoring, and counseling. He is a Diplomate in the American Board of Psychological Specialties, a Board Certified Expert in Traumatic Stress, a Diplomate in the International Academy of Behavioral Medicine, Counseling and Psychotherapy, and an Associate with Member Care International. As a Lebanese-American, he divides his time between the United States and Beirut, Lebanon. So far, he has made about 85 presentations at various professional conferences and has authored about 85 publications in the form of encyclopedia entries, journal articles, book chapters, and general essays.

International Students in the USA: Challenges and Possible Solutions for Recent Graduates
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Each year graduate psychology programs welcome a number of students from abroad. The US benefits from the multicultural perspectives and the international students bring into research, clinical practice, and academia. On the other hand, international students face unique challenges throughout their education in addition to the basic challenges of being a doctoral student. For example, they have limited options for funding. They are not eligible for federal or other types of student loans. Furthermore, while they hold a student visa, they are not eligible for employment outside the campus (U.S. Citizenship and Immigration Services [USCIS], 2011a). According to the Association of Psychology Postdoctoral and Internship Centers (APPIC, 2011), the applicants (N = 2,674) for the national internship match reported a mean debt of $75,235 (SD = 65,782, Mdn = $70,000) related to graduate level study in psychology. These numbers give a rough idea about the cost of being in graduate school, including living costs. Moreover, some international students come to the US with their families. However, these dependents (e.g., the spouses) are not eligible to work here.

When they apply for internship, international students face unique challenges, in addition to the problem of the internship imbalance that impacts all applications. Almost a third of accredited internship sites only accept applications from U.S. citizens (Clay, 2009). This results in an even more limited pool of potential internship sites for international students, which is a huge issue considering that last year only 56% of applicants matched to an APA-accredited program (APPIC, 2013).

Many international students apply for postdoctoral training to establish expertise, to obtain licensure, or to have more publications. Most states require that you complete postdoctoral work and become licensed before you can call yourself a psychologist. Just like internships, opportunities for postdoctoral training are extremely limited for international psychologists who are neither U.S. citizens nor permanent residents. For example, they are not eligible for postdoctoral positions funded by federal or state agencies (Clay, 2009). Furthermore, international students are likely to fall between the cracks because of regulations for student visas, employment authorization, and licensing requirements.

With an F-1 student visa, one can work for a total of 12 months in a full-time position with a temporary permit, called
“Optional Practical Training” (OPT). A year-long and full-time internship means the OPT is exhausted before they have even been able to complete the necessary requirements to obtain their degree. To be able to work and complete their postdoctoral training, the recent graduates need to find a sponsor for a work visa (typically H1) or leave the country within 30 days of the OPT’s expiration date. If the internship was not year-long and full time, then the graduate will face the same issue by the end of the first year after graduation. In most states, they will remain unlicensed at that point.

The search for a postdoctoral fellowship or an employer who is willing to sponsor one’s work visa is a challenge that makes one miss those tough years of graduate school. During the past year, I applied to several postdoctoral fellowships and staff positions. I was going to need a work visa 6 months into the new position or fellowship. To avoid at least the H1 annual cap problem, I decided to focus on cap-exempt employers. Institutions of higher education, affiliated nonprofit entities, nonprofit research organizations, and governmental research organizations are exempt from the annual cap (USCIS, 2013b).

Some of the postdoctoral fellowships included a disclaimer in their announcements, stating that they do not sponsor work visas, making the pool even smaller. Ironically, these fellowship programs include a number that emphasize diversity and inclusion (see Figure 1). Of those who do not state this requirement, about half of them inquire about visa status in the application form (e.g., Do you now or will you in the future need sponsorship for employment?). None of these employers invited me for an interview. The law allows employers to inquire about visa status from all applications. Is this a discriminatory process? Regardless of your answer, F1 and H1 visa holders do not qualify for legal protection against unfair employment practices (Office of Special Counsel for Immigration-Related Unfair Employment Practices at the Department of Justice, n.d.)

**Figure 1**
*Eligibility Requirements for a Fellowship by the Office for Diversity Inclusion and Community Partnership of Harvard University*

| The Dean’s Postdoctoral Fellowship sponsored by: The Office for Diversity Inclusion and Community Partnership and The Office for Postdoctoral Fellows |

**ELIGIBILITY**
Candidates must have:
- completed M.D., Ph.D., ScD., or equivalent in the basic or social sciences by the start date of this research fellowship
- less than five years of relevant postdoctoral research experience
- United States citizenship or permanent residency

Source: [http://www.hms.harvard.edu/dcp/deanspfellowship/eligibility.html](http://www.hms.harvard.edu/dcp/deanspfellowship/eligibility.html)

For other positions, the work visa was discussed during or after the job interview. In the end, I received several job offers (postdoctoral fellowships and staff positions) from well-reputed sites. However, once the hiring process started, each of the offers made was rescinded. In two of these cases, I was told something to the effect of “Our Human Resources (HR) Department said that according to our HR policy, we are not sponsoring any visas.” However, after some digging, I discovered that both these sites had sponsored H1 visas in the past, for positions such as physicians, medical residents, and IT technicians. H1 sponsorship history data for any employer is freely available to the public (U.S. Department of Labor/Employment and Training Administration, 2013: [http://www.foreignlaborcert.doleta.gov/performance_data.cfm](http://www.foreignlaborcert.doleta.gov/performance_data.cfm)). Therefore, what I was told obviously was not the standard HR policy for either of these sites. The clinical staff who communicated with me did not know why their HR department was unwilling to provide me sponsorship. I attempted to contact HR directly, but could not get an explanation. In the case of another offer I had received, the clinical supervisor told me that he needed to rescind the offer he had previously made to me after being criticized by the administration for wanting to hire me after having recently hired another Fellow who also needed sponsorship. Although the process of getting H1 visas is the same for any profession that requires advanced training, in practice, some jobs have better chances. This is reflected in the discrepancy between the number of H1 visas sponsored for psychologist jobs as compared to other professions (see Figure 2).

**Figure 2**
*Comparison of Number of H1B Applications in 2013 (All Employers in All States)*

![Graph showing comparison of number of H1B applications in 2013](image)

Source: U.S. Department of Labor

1 Other psychiatrists might have been included under physicians with general titles (e.g. attending physician)

*Note.* All data were extracted from the Office of Foreign Labor Certification’s iCERT Visa Portal System; an electronic filing and application processing system of employer requests for H-1B nonimmigrant workers.

This discrepancy cannot be explained by the number of international students graduating from these fields. In 2011, 2,731 psychology internship match participants (65% of all match participants) completed some or all of the APPIC’s
survey and 318 (11.64%) of them were not citizens of the United States. Thus, the total number of non-U.S. citizens who were seeking internship in 2011 could be estimated as 489.

Possible reasons for the employers’ objections to provide sponsorship include:

- The hurdle of the process, including the fees that the employers are required to pay for sponsorship and the paperwork that needs to be completed.
- Unfamiliarity with the process. Even if an employer sponsored several visas in the past, a particular staff member handling the particular job application may be new to that employer and/or to the process.
- For one-year postdoctoral positions, the employers might feel that the sponsorship is not worth the sponsorship process.
- For postdoctoral positions, an overall imbalance between available positions and graduates who need postdoctoral training for licensure is likely to be a catalyst for all of the above.
- Political positions that seek to protect domestic interests emphasizing the need to prioritize investment of local resources on U.S. citizens/residents.

What can APA do?

- Extension of the OPT to allow completion of postdoctoral training and the licensure process would enormously ease the transition between student visa to postdoctoral training to employment. In that way, the international psychologists who seek a career in the US would be in the job market as independently licensed professionals seeking a permanent position.
- Graduates of science, technology, engineering, and math (STEM) majors are eligible for a 17-month extension of their OPT. This provides them the freedom to work for any employer until they complete their postdoctoral training. Most psychology majors are in the STEM list, including developmental and child psychology, personality psychology, psychometrics, and quantitative psychology, but not clinical or counseling psychology (U.S. Department of Homeland Security [DHS], 2012). APA could advocate for clinical psychology and counseling psychology to be added to this list.
- APA can promote the education of international students, advisors, supervisors, and prospective employers about the process of hiring international applicants. This will reduce the mystery and misunderstandings surrounding this process, which in turn might decrease resistance often displayed by prospective employers. For example, many hospitals and health centers may not be aware that they qualify for the H1 cap exemption, which means that they do not need worry about the application being denied due to the annual cap. Exemption from the cap also allows more flexibility in the timing of the application, and some of the fees are waived.
- APA can educate relevant parties about the advantages of hiring an international psychologist. For example, international psychologists add diversity to an organization, and they may bring unique strengths, such as cross-cultural sensitivity, multilingualism, and an ability to adapt to new situations. Organizations and non-international psychologists can benefit from these unique assets that international psychologists may provide.
- APA can promote accessibility of accurate information. Immigration processes are complicated. The requirements of the field make this process different than in other professions, like for engineers. An immigration lawyer may not understand the specific obstacles that a recent psychology graduate may confront, and that may prevent them from obtaining a “real” job as a psychologist. The licensing board staff may not understand nuances of this legal process, for example, why a student’s work permit may have started in August, although their postdoctoral hours began to accrue in December. This would prevent the complex and tedious process that international students often have to go through to obtain accurate information from relevant resources and to fit the pieces of the puzzle together.
- Being better informed would facilitate the process for all, not only in the job seeking stage, but early on for career planning as well. For example, a clinical specialty where the 90% of the jobs are offered by Veterans Affairs (VA) hospitals may not be preferable for an international student, given that almost none of the Veterans Affairs (VA) hospitals hire non-citizens. Even prospective international graduate students would benefit from knowing what lies ahead. A frequent question during graduate school interviews is “Do you plan to stay in this country after you graduate?” Unless the current situation changes (e.g., eligibility for OPT extension), perhaps the correct question should be “Are you aware that you will have very limited opportunities to stay in this country after you graduate?”

Currently, the USA is one of the major players in the global graduate education market. Graduate education is seen by many as crucial for innovation and advancement of science. According to the report by the Association of International Educators (NAFSA), international students and their dependents contributed $20.23 billion to the U.S. economy during the 2010–2011 academic year (NAFSA, 2011). In addition to contributing economic value, international students build bridges between the United States and other countries, and bring global perspectives into classrooms, research labs, and practice settings. Removing barriers that the stu-
Current Issues Around the Globe

Students face to obtain the education and experience they came here for would help the US to keep its place as one of the leaders in graduate education.

References

Psychology Day at the United Nations: Seeing Violence in a Global Context

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More than 160 United Nations officials, NGO representatives, practitioners, faculty, and students came together at the United Nations Church Center for the sixth annual Psychology Day at the United Nations on April 25, 2013. The theme of the conference focused on psychology and global violence using a life span approach. After the presentations, many participants congregated for a reception where faculty, students, and expert speakers reunited for informal discussions at nearby Alcala Restaurant.

Walter Reichman, Main NGO Representative of the International Association of Applied Psychology (IAAP), and John C. Scott, Main NGO Representative of the Society for Industrial and Organizational Psychology (SIOP) welcomed all in attendance and opened Psychology Day. For the first time, the Deputy Secretary General of the United Nations, Jan Eliasson, wrote a statement which Dr. Reichman read to the audience. In his compelling message, Mr. Eliasson expressed his and the Secretary-General Ban Ki-moon’s appreciation for the event and acknowledged the important role of psychology in responding to the challenges relevant to the United Nations’ global agenda.

This moving opening was followed by an impressive keynote address delivered by Theresa S. Betancourt, Associate Professor of Child Health and Human Rights at the Harvard School of Public Health. “Children are used by armed groups as fighters, cooks, messengers, spies, or for sexual purposes” affirmed Dr. Betancourt and added, “This is a story of both boys and girls.” Dr. Betancourt focused her presentation on her ongoing longitudinal study of former child soldiers in Sierra Leone, reported in many research reports (such as Betancourt et al., 2013, below). Her research links war-related risk factors with poor psychological outcomes in children. Additionally, it identifies protective factors such as community acceptance, schooling, and social support for children growing up in these communities. The Youth Readiness Intervention program delivered by trained...
local community health workers was found to produce better outcomes compared to the usual care. Throughout her insightful speech, Dr. Betancourt emphasized the importance of conducting prospective, longitudinal and culturally adaptive intervention studies to address global concerns.

**Martin Butler**, NGO Representative of IAAP opened the first session focused on children and youth and introduced the speakers. **Julia M. da Silva**, Director of the American Psychological Association’s (APA) Violence Prevention Office, spoke about a very successful evidence-based violence prevention parenting training program (ACT Raising Safe Kids Program) widely implemented in the US and five countries. **Ava Thompson**, Associate Professor at the College of the Bahamas, discussed the impact of violence on youth development. Dr. Thompson stressed that the majority world has disproportionately higher rates of children who witness violence at home. “*All types of violence have economic cost*” Dr. Thompson noted as she highlighted that meeting the United Nations Millennium Development Goals were compromised by global violence. **Joost Kooijmans**, Special Assistant to the Special Representative of the UN Secretary General on Violence Against Children, indicated that globally, less than 5% of children are legally protected. “*Responding to violence is more costly than investing in prevention*” mentioned Dr. Kooijmans, who stressed the importance of strategies for capacity building, legislation, and communication between researchers and legislators.

The second session focused on violence against adults and the elderly. **Corann Okorodu**, Professor of Psychology and Africana Studies at Rowan University, Chair of the Psychology Coalition at the United Nations, and NGO Representative of the Society for the Psychological Study of Social Issues (SPSSI) provided opening remarks. The first speaker, **Mary Crawford**, Emeritus Professor of Psychology at the University of Connecticut, discussed sex trafficking in South Asia. Dr. Crawford shared tragic stories of young victims from Nepal. In South Asia, most of the local and rural areas are often poor, underdeveloped or politically unstable; tourist destinations, in contrast, are relatively more affluent. She discussed the caste system in Nepal and affirmed that low caste, illiterate, poor, and ethnic minority groups were at most risk for sex trafficking. **Shamita Das Dasgupta**, Adjunct Professor at New York University Law School and Co-founder of Manavi, New Jersey, covered the issue of abandonment.

“*Many women lose their children, travel papers, and financial resources*” pointed out Dr. Das Dasgupta as she stressed that women were not vulnerable because of their individual characteristics, but because of their visa status, financial dependency, and the most prominent power dynamics in their community. The second session concluded with remarks by **Rosemary Lane**, Senior Social Affairs Officer and the United Nations Focal Point on Ageing at the Department for Economic and Social Affairs, who discussed the issue of violence against the elderly. Ms. Lane reviewed the open-ended working group on ageing, established by the General Assembly of the United Nations in 2010 for the purpose of protecting the human rights of older persons. She invited the participants to the fourth substantive session of the open-ended group that will take place August 12–15, 2013 in New York, and called for NGO input. For more information, please visit: [http://social.un.org/ageing-working-group/index.shtml](http://social.un.org/ageing-working-group/index.shtml)

**Florence Denmark**, Main NGO Representative for the International Council of Psychologists (ICP) and past president of APA, and **Neal Rubin**, Psychology Day Program Chair, and DPI NGO Representative to the United Nations for the APA, gave the closing remarks. Dr. Denmark shared her memorable experience of initiating the first Psychology Day at the United Nations in 2007, as the number of psychology NGOs steadily increases (Takosbhan & Shahinian, 2008). Dr. Rubin invited all attendants to be dedicated to make the world a secure and safe place in which to live.

In order to move this years’ event into a digital platform, Emily A. A. Dow, APA team administrative assistant, and Ceren Sonmez, APA intern, had initiated a discussion on Twitter (UNPsychologyDay) and Facebook (UN Psychology Day) two days ahead. Each day, they posted a different question about the way psychology should address issues related to global violence. Following these conversations, Katrina Martinez, intern for the Association for Trauma for Outreach & Prevention (Meaningfulworld), live-tweeted and posted on the Facebook page during the event. At the end of the day, the feedback received from the social media platform suggested three initiatives in dealing with global violence: (1) prospective, longitudinal, and age specific studies; (2) better communication between researchers and policy makers; and (3) scaling of culturally sensitive, evidence-based interventions. This sixth Psychology Day was the culmination of months of collaborative effort. It successfully engendered
lively discussions between professionals across disciplines and provided promising ideas for a more peaceful world.

References

Author’s Note
C. Ceren Sonmez is currently a second year Master of Arts student at Teachers College, Columbia University. She is also an APA intern at the United Nations.

Invitation to Egypt in 2014
Wael Mohamed, M.D., Ph.D.
Menoufia Medical School, Egypt
AUC, Egypt
wmy107@gmail.com

The call for papers is due by November 15, 2013 for AMECA—the African and Middle East Conference on Addictions—set for Cairo, Egypt on 12–14 February 2014. D52 member Wael Mohamed, M.D., Ph.D. in Cairo is forming a psychology panel, and describes this as an unusual opportunity for D52 members to present their work on any aspects of addiction: research, practice, policy. For any details, contact Dr. Mohamed soon at wmy107@gmail.com or check the conference website: http://khatresearch.org/AMECA/

The American Psychological Foundation (APF) is pleased to announce the recipient of the 2013 Henry David Research Grant. The Henry David Research Grant provides up to $1,500 for support of ongoing research in behavioral aspects of population studies or human reproductive behavior. This year’s recipient is Lauren Levy, of the University of Iowa.

Lauren B. Levy holds an undergraduate business degree from the University of North Carolina at Chapel Hill and is currently a doctoral candidate in Counseling Psychology at the University of Iowa. She is a co-founder of Generando, a non-profit organization devoted to reducing violence against women in Guatemala. Her professional interests include violence prevention, sexual & reproductive health, and improving access to mental health care for underserved populations.

Since 1953, APF has been supporting innovative research and programs that launch careers and seed the knowledge base on critical issues around the globe. For more information, please visit the APF website at www.apa.org/apf
Call for Proposals

25th Annual Greater New York Conference on Behavioral Research
October 27th, 2013
St. Francis College
Brooklyn Heights, New York City

Conference Theme:
“Scientific Reflections: Psychology as a Mirror of Society and the Self”

The science of psychology incorporates a broad range of theoretical perspectives and spans a variety of disciplines. Researchers are often challenged to address societal issues and concerns, needs which are constantly evolving. As such, research findings not only inform the decisions people make; they are also molded by these very same people. This conference will incorporate research from all areas of psychology to get a glimpse at the similarities and differences by which members of the field are addressing today’s important questions.

Faculty, graduate students, and undergraduate students are invited to submit papers for possible presentation. Presentation proposals (300-word abstracts) are due by 5pm Friday, September 20th, 2013 to NYBehavioralConference2013@gmail.com. Review of presentations will begin following the deadline and decisions will be sent via e-mail.

Submissions should be in MS Word or RTF format, and must include the following: Author name(s) and affiliation(s), address, e-mail and phone number of key presenter, name of faculty mentor (if any). We anticipate mostly symposia and welcome full workshops or symposia centered on a theme. If you are submitting a single paper, we will group you in symposia appropriately.

While conference admission is free, reduced-rate applications are available for each participant. Conference organization on October 27th. Conference directions are available at http://www.sfc.edu/uploaded/documents/pdf/directions.pdf. For additional details contact Conference Chair, Dr. Marisa T. Cohen at mcohen@sfc.edu or Program Chair, Dr. Karen Wilson at kwilson702@sfc.edu.

Call for Papers

3rd Annual International Conference on Cognitive and Behavioral Psychology
24th–25th February 2014
Kuala Lumpur, Malaysia

Prospective authors are invited to submit original papers (not being considered for publication elsewhere) in standard format (double column, single-spaced, 10-pt font) describing new theoretical and/or experimental research. Submissions are recommended to have no more than 10 pages (extra pages are subject to surcharge), including figures, tables, and references. Submissions will be judged on originality, significance, interest, clarity, relevance, correctness, and presentation.


Full Paper Submission Deadline: 30th August 2013

Be Sure to “Stay Connected”

Our Webmaster Ji-yeon Lee sends out her listserv monthly, rich with useful news, http://div52.org/announcements/div-52-announcements/. Are you missing this? If you are not now receiving this monthly, be sure to register with Christine Chambers at APA today: cchambers@apa.org.

To find out about free international activities in greater New York, check Ji-yeon’s “NY-52” webpage at: http://div52.org/committee/committee-news/division-52-in-greater-ny/

Would you like to see the history of our D52 in several diverse languages, from Hindi to Somali? If so, check: http://div52.org/about-us/a-brief-history-of-division-52/
Current Issues Around the Globe

Coming in Winter ‘13 - ‘14:

International Psychology Pioneers: Portraits and Perspectives

Editors
(Grant J. Rich, Ph.D. & Uwe P. Gielen, Ph.D.)

OUTLINE

PART I: Introduction

PART II: Enlightenment Philosophy and the Emergence of Psychology

PART III: Psychology as an International European Science

PART IV: The Worldwide Expansion of Psychology

PART V: Recent Developments in International Psychology

PART VI: Overcoming Africa’s Colonial Heritage and Racism

PART VII: Epilogue

INTERNATIONAL PSYCHOLOGY PIONEERS: PORTRAITS AND PERSPECTIVES

This book provides a global overview of pioneers in international psychology with contributions from distinguished authors from representative nations around the world. Chapters offer biographical profiles describing the personal histories and professional contributions of leading figures in psychology from across the globe that represent the diversity of psychology. This volume can serve as a core or supplemental text for a broad range of courses in Psychology, International Studies, and Education, with particular interest to those teaching international psychology, cross-cultural psychology and history of psychology.
Redeemer University College (Canada): Redeemer University College invites applications for a tenure-track position (any rank) in experimental psychology. The preferred start date for the position is January 1, 2014, but a July 1, 2014 start date is possible. We prefer candidates who can teach courses in statistics and research methods, social psychology, cognitive psychology, and/or principles of learning, although applications from candidates with expertise in any area of experimental psychology will be seriously considered.

As a liberal arts and sciences undergraduate university rooted in the Reformed tradition of Christianity, we seek candidates who committed to teaching and pursuing scholarship within this framework. Applicants should possess, or be near completion of, a Ph.D. Interested applicants should submit a letter of application, curriculum vitae, three letters of reference, evidence of teaching quality, and a one-page or two-page statement describing their own faith commitment and how it relates to their academic work. The deadline for applications is July 31, 2013, or until the position is filled.

Direct general inquiries and applications to:
Dr. Doug Needham
Provost and Vice President, Academic
Redeemer University College
777 Garner Road
East Ancaster, ON, L9K 1J4 Canada
E-mail: Janice Draksler (jdraksler@redeemer.ca)

Redeemer University College offers Equal Employment Opportunities to qualified applicants. In accordance with Canadian Immigration requirements, Canadian citizens and permanent residents receive primary consideration for this position.

Redeemer University College is a dynamic undergraduate university recognized for providing quality undergraduate education in the fine arts, humanities, natural sciences, social sciences, business, and education, with a demonstrated commitment to fostering a spiritually vibrant and caring community of learning. The scholarship, teaching, and creative activity of our faculty, combined with small class sizes and low student-faculty ratios, creates an engaging academic environment. We are located on a beautiful and environmentally friendly campus on the edge of Hamilton, Ontario, minutes from Lake Ontario and an hour from downtown Toronto.

Internal Number: LL

University of British Columbia (Canada), Faculty of Education: The Faculty of Education at the University of British Columbia, Department of Educational and Counselling Psychology, and Special Education invites applications for a Tier II Canada Research Chair in Indigenous Health, Healing and Psychological Wellness in Education. Applications are welcomed from scholars who have graduated with their doctoral degrees within the past ten years, and who are strong and innovative researchers with demonstrated expertise in studying Indigenous approaches to health, healing and psychological wellness in education from a discipline perspective of one or more of the five program areas in the Department: Counselling Psychology; Human Learning Development and Culture, Measurement; Evaluation and Research Methodology; School Psychology; Special Education. It is expected that the successful candidate will embrace social, ecological, cultural, and community-oriented perspectives, and have an interest in applying Indigenous knowledge and approaches in relation to health, healing and psychological wellness in education. The successful appointee also will hold a doctoral degree in Educational or Counselling Psychology or a related discipline, and will be encouraged to work across units in the Department, Faculty and UBC.

The University of British Columbia is located in beautiful Vancouver, a multicultural, multilingual city ranked as one of the world’s best places to live. The university is recognized internationally as a leading research institution and, recently, was ranked as #1 in Canada in the social sciences and humanities by the Higher Education Strategy Associates. The Faculty of Education shares this commitment to research excellence and provides a comprehensive set of programmatic offerings at the baccalaureate, magisterial and doctoral levels. Academic units include the Department of Educational and Counselling Psychology, and Special Education, the Department of Curriculum and Pedagogy, the Department of Educational Studies, the Department of Language and Literacy Education, and the School of Kinesiology. In addition to a post-baccalaureate Teacher Education program, we offer Faculty-wide graduate programs in early childhood education, educational technology and interdisciplinary studies. For further details about the Faculty and its research, please visit our website at www.educ.ubc.ca

The Faculty of Education within the University of British Columbia is a leader in Indigenous Education, offers an Indigenous Teacher Education Program (NITEP), a graduate Indigenous specialization (Ts’elxw), and is proposing new graduate programs and concentrations in Indigenous Education. The Faculty is home to the Indigenous Education Institute of Canada, publishes an annual theme issue of the Canadian Journal of Native Education, and has an Associate Dean for Indigenous Education leadership position.

The Department of Educational and Counselling Psychology, and Special Education (ECPS) has major graduate programs in Counselling Psychology, Human Learning Development and Culture, Measurement, Evaluation and Research Methodology, School Psychology and Special Education. It has a strong commitment to and respect for issues related to diversity and inclusion and a strong level of interest and activity related to Indigenous health, healing and psychological wellness in education.

The Canada Research Chair (CRC) program was established by the Canadian Federal Government with the purpose of
International Employment Opportunities

attracting outstanding researchers to the Canadian university system. The program’s Terms of Reference for qualifications are online at www.chairs.gc.ca. The Tier II Chair is for exceptional emerging researchers, acknowledged by their peers as having the potential to lead in their field. An applicant’s proposed research program should address one or more of the priority areas noted above and be congruent with the goals and strategies contained in UBC’s Strategic Plan, “Place and Promise” (www.strategicplan.ubc.ca), particularly with respect to Aboriginal engagement and research.

We seek a scholar with a strong record of research, teaching and community engagement and who can contribute significantly to the advancement of Indigenous health, healing and psychological wellness in education. Excellent research experience with Indigenous communities is required. This Canada Research Chair position is affiliated with the Canadian Institute for Health Research and the successful applicant will be nominated by the University for a Tier II Canada Research Chair. As stated in the Terms of Reference (www.chairs.gc.ca), the nomination is subject to review by the CRC Secretariat. Upon approval by the CRC Secretariat, the successful applicant will be appointed at the rank of Assistant Professor (tenure track) or Associate Professor (with tenure). Rank and salary are commensurate with qualifications and experience and carries a research supplement. The university’s benefit package is comprehensive.

Interested applicants are invited to send their curriculum vitae, a five year research plan, a record of teaching excellence, three papers that are the most significant and relevant to their research interests, and the names and contact information of three referees.

The University of British Columbia hires on the basis of merit and is committed to employment equity. All qualified persons are encouraged to apply. We especially welcome applications from members of visible minority groups, women, Aboriginal persons, persons with disabilities, persons of minority sexual orientations and gender identities, and others with the skills and knowledge to engage productively with diverse communities. Preference will be given to Aboriginal candidates as permitted by Section 42 of the BC Human Rights Code and candidates are encouraged to self-identify if they qualify for this preference. Canada Research Chairs are open to persons of any nationality but Canadians and permanent residents of Canada will be given priority. Offers will be made in accordance with Canadian immigration requirements associated with the Canada Research Chairs program. The University of British Columbia is responsive to the needs of dual career couples as an integral part of its strategy for excellence.

The position is subject to budgetary approval. Consideration of candidates will begin July 31, 2013 and will continue until the position is filled. To ensure full consideration, please submit application materials by the date noted. The start date is subject to the announcement of the approval by the CRC Secretariat and final arrangement with the appointee.

Applications should be directed to:
Dr. Blye Frank, Dean
Faculty of Education
University of British Columbia
2125 Main Mall
Vancouver, BC, Canada V6T 1Z4
or via email at educ.deansoffice@ubc.ca

Université Laval (Canada), Canada Excellence Research Chair: Université Laval is seeking a world-class researcher to fill the Canada Excellence Research Chair (CERC) in Neurophotonics and to occupy a tenured professor position. An amount of 10M$ will be provided by the Canadian government to this world leader to develop an ambitious research program in neuroscience and photonics. This amount will be matched by other contributions, both public and private.

The CERC chair-holder is expected to play a role of catalyst between neuroscientists and physicists and lead the way in the design and use of novel enabling technologies for the study and treatment of diseases of the nervous system. He will therefore have a track record at bridging between these disciplines and will have demonstrated abilities to lead major networking initiatives at the national and international levels.

The CERC program is Canada’s most prestigious research funding program and Université Laval is proud to have received one of 11 chairs of this contest. This confirms its position as world leader in optics, photonics and neurophotonics, and it brings new energy to face the biggest challenge addressed by modern science and technology: to unravel the mysteries of the brain.

The candidate sought for the CERC is passionate and able to bridge the gap between photonics and neurology, in addition to having excellent teaching and mentoring skills. His profile is one of the following two:

• A physical, chemical or biochemical scientist with demonstrated leadership and innovative power in developing novel optical imaging/sensing and photointervention technologies and who has demonstrated applications of these technologies for biomedical applications;
• A biomedical scientist “user” of novel optical technologies who has demonstrated ability to collaborate and lead innovation in applications of these technologies to open new frontiers in the field of basic and/or clinical neuroscience.

Applicants should send their curriculum vitae and a statement of research and teaching objectives, by e-mail, to the attention of: Chair. As stated in the Terms of Reference, the nomination is subject to review by the CRC Secretariat and final arrangement with the appointee.
Applications will be received from May 23rd 2013 and
until the position is filled.

For more details:

Valuing diversity, Université Laval encourages all qualified
individuals to apply—particularly women, visible and ethnic
minorities, aboriginal persons, and persons with disabilities.

Additional Salary Information: The salary will be commensu-
rate to the candidate experience.

Internal Number: 57018

Tel Aviv University (Israel), The School of Psychological
Sciences: The School of Psychological Sciences at Tel Aviv
University invites applications for a tenure-track faculty posi-
tion. Outstanding applicants from the areas of clinical psy-
chology and cognitive psychology will be considered. Applicants
must have a strong record of peer-reviewed publications and
potential for excellence in graduate and undergraduate
instruction. Applications should include curriculum vitae,
statements of research and teaching interests, and three letters
of recommendation. Applications should be filed via e-mail
by September 13, 2013 (yair1@post.tau.ac.il).

MedPro Technologies, LLC (Japan), Clinical Psychologist:
OVERSEAS PSYCHOLOGICAL HEALTH
SUPPORT SERVICES (OPHSS)
Misawa AB, Japan

MedPro Technologies, LLC, is a provider of direct
healthcare services to government agencies, including
Military Treatment Facilities (MTF) both sidesate and overseas
and is nationally recognized for excellence in supporting,
managing and staffing, the mission of our customers through
medical, applied sciences and research and development.

Visit our website www.medpro-tech.us

Scope: In order to support the Air Force Psychological Health
Program, the Air Force Medical Service (AFMS) has nine (9)
clinical psychologists, six (6) clinical social workers and two
(2) Psychiatrists for 17 overseas medical treatment facilities
(MTFs) in seven (7) countries for the United States Air For-
ces in Europe (USAFE) and Pacific Air Force (PACAF) com-
mands.

Background: The mission of the Air Force Medical Opera-
tions Agency (AFMOA) is to support Department of Defense
(DoD) health professionals in optimizing the health and well-
ness of their populations through appropriate, effective and
efficient healthcare practices and service delivery. AF readi-
ness targets combat stress reactions, deployment environment
and deployment-related stressors. It also provides tailored
support of the base helping agencies (Community Resources
such as the Airman and Family readiness center, Chaplains,
Health and Wellness centers), targets deployment challenges
and engages the services of these base helping agencies. The
AF community is represented by several agencies, one of
which is AFMOA, Mental Health Division (SGHW).

AFMOA/SGHW provides military readiness support through
management of various programs engaged in individual, fam-
ily and community health initiatives. These programs include
Family Advocacy; Alcohol and Drug Abuse Prevention and
Treatment/Demand Reduction; Education and Development
Intervention Services/ Special Needs Identification and As-
ignment Coordination; and Suicide Prevention. Their objec-
tive is to address intervention and prevention strategies for
common modifiable behavioral risk factors.

Must Have Requirements (clearly show on resume):

• Have a Doctor of Philosophy (Ph.D.) or (Psy.D.) de-

gree in clinical or counseling psychology from an APA-
 accredited psychology program (or a program ac-
ceptable to the Office of the Surgeon General, U.S. Air
Force in accordance with AFI 44-119).

• Shall have completed an APA-accredited internship/

residency in clinical psychology (or an internship/ residen-
cy acceptable to the Office of the Surgeon Gen-

• Have and maintain a current license to practice psy-

chology in any one of the 50 states, the District of
Columbia, Puerto Rico, or the U.S. Virgin Islands.

• Clinical/Counseling Psychology. Responsible for and

applies psychological procedures and techniques, in-
cluding interviewing, behavioral assessment, cognitive

-behavioral therapy, and psychological testing/psycho
diagnostic testing, in the evaluation, diagnosis, and

treatment of psychological and neuropsychological
disorders.

• Conduct individual, family and group psychotherapy,

couple therapy, alcohol and drug treatment evalua-

tions.

Additional Information:

• Conduct applied research and clinical investigations in
clinical/behavioral health psychology.

• Attend and participate in meetings during normal duty
hours and professional staff conferences and other
appropriate professional activities such as, but not
limited to the following: Quality Improvement meet-
ing, professional staff meetings, Commander’s staff
meetings, Department meetings, and others required
by applicable regulations, MTF guidance, or as di-
International Employment Opportunities

Electronic Resumes may be submitted by the Chief, Department of Psychology or his/her designated representative.

- Consult with medical personnel, legal authorities, military commanders and school districts, as required.
- Maintain accurate and current notes in both the Department of Psychology records and patient medical records of all patients seen, as appropriate, and produces reports of evaluation and/or treatment, as required.
- Participate in military specific training (for example, training to perform Command Directed Evaluations, security clearances, Military Training Instructor clearances, pre-post deployment screening, PTSD, combat stress, etc.)
- Will provide allowance for HOLA/COLA and assist with relocation costs.
- MedPro Technologies, L.L.C. is an Equal Opportunity Employer.

If interested, forward curriculum vitae/resume to Tam-mio.simon@eagle-app-sci.com for consideration or contact me at (210) 477-9242.

Internal Number: 009-MED-XJ0-13

Sterling Medical Corporation (Japan), Clinical Child Psychologist: Clinical Child Psychologist needed in Japan working with U.S. military families/special needs children. Benefits: Excellent compensation package, Medical, Dental, Vision, Life, and 401K provided. Relocation expenses provided. Requires two years working with special needs children and their families. Interested candidates call Lynn Romer at 1 (800) 852-5678 ext. 156 or e-mail a resume to: LynnR@MagnumMedicalOverseas.com

Align International Recruitment Ltd. (New Zealand), Clinical Psychologists: NEW ZEALAND—THINKING OF A POSITIVE CAREER AND LIFESTYLE CHANGE? We are recruiting mid to senior level clinical psychologists from the US, Canada, and other parts of the world to come to New Zealand to live and work for a minimum of two years. Give us a call on 1-800-511-6976 or e-mail us at info@alignrecruitment.com to learn more about the kinds of positions which we are recruiting for in New Zealand. Look us up in the Employers Section of the APA convention in Honolulu this July 31–August 4, 2013 for a face-to-face meeting with an Align representative.

About Align International Recruitment Ltd.
We recruit and find positions for clinical psychologists from the US, Canada, United Kingdom, and other countries in New Zealand. Please include a copy of your CV when contacting us for the first time. Happy to talk with you about how to become a NZ registered psychologist with clinical scope, types of positions available, cost of living, visa options, and other matters.

New Zealand Coming to Honolulu to Meet with You!
Are you a clinical psychologist with five or more years post license experience looking for a positive change and a better work/life balance? If yes, then look me up in the Employers Section of APA in Honolulu to learn more about positions available in:

1. Forensics;
2. Child & Adolescents;
3. Adults;
4. Community Alcohol & Drug Services (CADS);
5. Neuropsych assessments and reports;
6. General outpatient;
7. Inpatient;
8. Chronic pain management;
9. Health (diabetes); and
10. Corrections.

All positions are permanent, full time, direct hire and require a minimum two year’s commitment and for some there may be a little relocation assistance available as well.

All positions include four weeks’ paid vacation plus 9-11 paid public holidays accumulated over 12 months.

Getting a work visa is fairly straightforward and quick providing you meet the health and background requirements. A New Zealand based Recruiter will be available to answer any questions you may have regarding how to get your New Zealand registration and a work visa along with cost of living and related topics which you may want to discuss. Let’s not forget about the biggest reason for coming to New Zealand to live and work and that is our Kiwi Lifestyle! Look us up in the Employer Section and let’s have a chat about how easy it can be to come to New Zealand to live and work.

If you've ever wondered about living and working abroad then NOW is the time to explore vacancies which we are recruiting for in New Zealand.

Nanyang Technological University (Singapore), Postdoctoral Fellowships in the Humanities and Social Sciences:

Applications are now open!

Closing Date: 31st July 2013

As a young and dynamic institution, the School of Humanities and Social Sciences (HSS) at Nanyang Technological University is pleased to announce that seven Postdoctoral Fellowships are to be awarded in July/August 2013. One of these fellowships are to be hosted by the School-level research clusters including:

New Frontiers in Neuroscience
Cognitive Neuroscience: The candidate should preferably
Eligibility:

- Outstanding and promising candidates who have received his/her Ph.D. in the humanities and social sciences from a reputable University
- Candidates’ research interests should lie within the broad themes of the chosen clusters

The successful candidates are expected to undertake cutting-edge research in one of the chosen fields either jointly with the NTU counterparts or independently as well as to assist research clusters’ research activities such as organizing workshops. Subject to mutual agreement, postdoctoral fellows may undertake some light teaching, no more than one course per academic year, in a relevant disciplinary department at HSS.

Duration: One year (renewable for up to another year, subject to funding availability and performance appraisal)

Salary: Competitive remuneration plus research expense support

Application Procedure:

Interested candidates are invited to send a complete Curriculum Vita including a cover letter and the attached official application form (http://www.ntu.edu.sg/ohr/CareerOpportunities/CurrentOpenings/ResearchOpenings/HSS/Documents/HSS%20PDF%202013%20-%20Application%20Form.pdf).

At least three reference letters, on official letterhead and signed by the referees, are to be sent directly by the referees to VD-HSS-RES@ntu.edu.sg

Please email your application documents to VD-HSS-RES@ntu.edu.sg

The application closing date is July 31, 2013. Only shortlisted candidates will be notified.

NES Government Services (South Korea), Clinical Psychologist: A Licensed Clinical Psychologist is needed to work with active duty military personnel and their families at the Brian Allgood Army Hospital in Seoul, South Korea.
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[**special focus committees]*

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